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THANKSGIVING DAY AS A LITURGICAL FEAST.

THE primary aim of religious worship is to give glory to God and to secure peace to men. This twofold aim is expressed by acts of adoration, propitiation, petition, thanksgiving. Each of these four acts is embodied in the groundwork of the liturgical year, thus: *Christmas:* the Epiphany cycle is the season of adoration—twelve weeks; *Septuagesima-Lent:* Holy Week is the period of propitiation—nine weeks; *Easter:* Whitsuntide is the tide of petition—seven weeks; *Dedicatio,* in the harvest time is the time of thanksgiving—within the period of from twenty-four to twenty-eight weeks.

The three last mentioned feasts are the landmarks of Christian perfection and a continuation of the pre-Messianic festivals ordained by God, and recorded thus in Deuteronomy 16: 16: "Three times in a year shall all thy males appear before the Lord thy God in the place he shall choose: in the feast of unleavened bread (Pasch, Easter), in the feast of weeks (Pentecost, Whitsunday), and in the feast of tabernacles"—*Dedicatio Ecclesiae* or Churchmas.

The divine ordinance of the Feast of Tabernacles is thus recorded in Leviticus 23: 39-43: "So from the fifteenth day of the seventh month, when you shall have gathered in all the fruit of your land, you shall celebrate the feast of the Lord seven days: on the first and the eighth day shall be sabbath, that is a day of rest. And you shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God. And you shall keep

the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast. And you shall dwell in bowers seven days: Every one that is of the race of Israel, shall dwell in tabernacles. That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt."

From these words the twofold aspect of the Feast of Tabernacles is evident; for it was to be a day of thanksgiving for temporal and spiritual favors. The temporal favor accentuated in the above words was the harvest; the spiritual favor was the liberation from bondage and the enjoyment of the promised land.

Thanksgiving for the harvest, when were "gathered in all the fruits", is still more clearly pointed out in these words: "Thou shalt celebrate the solemnity also of tabernacles seven days, when thou hast gathered in thy fruit of the barnfloor and of the wine press."[1] Again in Exod. 23: 16, it is referred to as "the feast of the harvest of the first fruits of thy work, whatsoever thou hast sown in the field. Thou shalt carry the first fruits of the corn of thy ground to the house of the Lord thy God." From these as well as from other texts it is clear that the Feast of Tabernacles was essentially a Thanksgiving Day for the harvest.

There was, however, a more profound thanksgiving pointed out by God in the words: "That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt." The feast was to be made an annual reminder of that great harvest, in which God gathered His children and placed them in the land flowing with milk and honey. Herein lay that greatest of all spiritual favors for which God demanded from his children unanimous and general thanksgiving, expressed with a religious observance of the very first magnitude.

Another item of consideration in this connexion is conveyed by the words of God, that the thanksgiving festival was to be held "in the place he shall choose". This place was Jerusalem. There was to be built the Temple, whither

[1] Deut. 16: 13.

the children of Israel were to gather three times in the year. Therefore did King Solomon, when he had completed the building of the Temple, decide on the Feast of Tabernacles for the dedication of the Temple. "And all Israel assembled themselves to King Solomon on the festival day in the month of Ethanim, the same is the seventh", as may be read in III Book of Kings, chapter 8, where the dedication is recorded, together with the sublime prayer uttered by Solomon on the occasion. Thus was added a third feature to this feast. The thanksgiving for the material harvest and for the spiritual ingathering of the chosen people, a spiritual harvest, so to say, was crowned with the festival of the Dedication of the Temple, which was a foreshadowing of that Heavenly Jerusalem, whither would be gathered the elect of God in the great harvest at the end of time.

When our Lord referred to Moses and the prophets, He gave the Old Testament that divine approbation which stamped it as the storehouse of revelation for all ages in the Church. Not only did our Lord establish it as the sacred book of the Church by word but also by example. The Gospel repeatedly points out the observance of the Mosaic code by our Lord, as, for example, the observance of the Pasch, as well as the observance of the Feast of Tabernacles. An instance of the latter is thus recorded by St. John: "And it was the feast of the dedication at Jerusalem: and it was winter. And Jesus walked in the temple, in Solomon's porch." [2]

The Church instituted its feast of the Dedicatio Ecclesiae on the pre-Messianic model of the Dedication of the Temple, which was founded on the feast of Tabernacles, the ancient Thanksgiving Day. This fact is emphasized by Pope Felix in the constitution, read in the office of the Dedication, octave, II Noct., 3 Lesson, which reads: "The solemnities of the dedication of churches and priests are to be solemnized every year, since our Lord himself gives the example. For on the feast of the dedication of the temple, He came with all the people to celebrate the festival, thus giving the example, as it is written: 'And it was the feast of the dedication at Jerusalem: and it was winter. And Jesus walked in the temple,

[2] Jno. 10:22, 23.

in Solomon's porch.' That the dedication is to be celebrated with an octave, will be found in the Book of Kings, treating of the dedication of the temple."

The harvest festival, the commemoration of deliverance from bondage, the dedication of the temple, were the three features of this ancient feast. The last mentioned feature became the most accentuated, as it was in reality the sublimest motive, pointing out, as it did, the great harvest to be gathered into the heavenly Jerusalem. The Church, therefore, naturally singled out this feature as the dominant note of her continuation of the festival, and it became known as the Dedicatio Ecclesiae. In the vernacular of Europe this Latin term was translated and became known in Germany, for example, as *Kirchmess*; in Holland as *kermess*; Lithuanian, *kermoshius*; Bohemian, *karmesh*; Polish, *kiermasz*; Flemish, *kerkmis*; Danish, *kirkemesse*; all of which terms would be rendered in English as Churchmas. The suffix "mas", in such words as Christmas, Candlemas, Marymas, Michaelmas, stands for Mass or Massday, that is, days of obligation to attend Mass, in other words, holy days of obligation. The term is so used in the Laws of King Alfred, for example: 43. "Of the celebration of Massdays the whole week before St. Marymas", i. e. the Assumption. Churchmass, or Kirmes, therefore means Massday or feast of the Dedication of the Church. The word Churchmas or its Middle English equivalent is, however, not to be found in the language of Catholic England, rich as this country was in Catholic folklore and popular observances. The fact is that in England this one-time popular feast went by a name peculiar to England. It is nothing else than the continuation of the Dedicatio Ecclesiae, as observed in one-time Catholic England.

Before proceeding, it will be necessary to say a few words about the manner of observing the feast. Unlike Christmas, which is a fixed feast, or Easter and Whitsunday which are moveable, Churchmas (which word the Century Dictionary seems to justify) was, like our Forty Hours, a wandering feast, so to say; with this difference, however, that the Forty Hours may occur at any time during the year, whereas Churchmas was generally in the harvest time. Nor was it celebrated in all the churches, but only in the mother or parish church.

Consequently the people from the filial or daughter churches gathered at the mother church, which held somewhat the position of a county seat in ecclesiastical lines. The crops were in and money was in circulation. The winter was at the door. The time for buying and selling was come. The villages and towns were not sufficiently supplied with stores and the folks made use of the occasion not only for merriment but also for business, even as is now done in a county fair. In fact, our county fairs are in every respect the same as the medieval fair which was held at the celebration of Churchmas, omitting, of course, the religious element. The word fair was derived from the Latin "feria", weekday, the days of the octave, during which time Churchmas lasted, according to ancient tradition, as is found in the breviary. These fairs in England and Ireland and Scotland continued down to the last century. Horn Fair, began on St. Luke's day, 18 October, and was so called from the predominance of horn works, such as horn books, horn ornaments, etc., a play on the horns of the ox, the symbol of St. Luke. Then there was St. Bartholomew's Fair, famous in England for centuries, which began on St. Bartholomew's day, 24 August; St. Audrey's Fair, whence the tinsel necklaces sold at this fair gave rise to the word *tawdries*. The continuation of these fairs show what a powerful hold the old celebration of Churchmas had on the popular mind. It is another illustration of the fact that Mother Church provided her children with much joy, in order to alleviate the burdens of life and in the words of Holy Writ taught the people to make "merry in the festival time". The social reformer would find the solution of the social problem in medieval life. The Reformation mothered Puritanism, Socialism, Communism, Anarchy in State as well as Anarchy in Church.

Dedicatio Ecclesiae, or Churchmas, ranks among the very first Church festivals of the year. In the breviary it is enumerated with Christmas, Easter, Whitsunday, and the patronal feast, among the first in importance. Although annually marked in the ordo and followed by the mass and office, it is altogether unknown to the people. Its intrinsic merit is however of such a sublime quality that it may well be asked whether there is not hidden a great light under a bushel. Moreover,

not only do non-Catholics seem in need of a better understanding of the true nature of the Church, but many Catholics seem to lose hold of that enthusiastic love and admiration of the Church itself, without which it must necessarily follow that faith declines in the popular mind. There is so much of that lofty significance of the Church contained in the office of the Dedicatio Ecclesiae, which, were it studied and embodied in popular discourse, could not help but instill a deeper understanding of the Church among her own children, not to speak of the influence it would exert on those not of the fold, and who are roaming the fields without even a wolf to attend them; for Protestantism is entirely disintegrating. Nor would discourse alone suffice. There is need of an extraordinary occasion to gather the people, to rouse the people, to enthuse the people so that gathered, roused, enthused, the pulpits of the country may unanimously ring with the glories of the Church, and as of old, the voice of the multitudes resound with the praises of the heavenly Jerusalem. "Coelestis urbs Jerusalem," as says the hymn for the vespers of the feast, O Heavenly Jerusalem!

To inaugurate a new feast would seem to be absurd in the face of the fact that some of the feasts still of obligation find not enough response. The reason of this lies in the fact that some of these feasts are not recognized by the country at large. Yet what day is there in all the year compared to Christmas. The State has, so to say, joined hands with the Church in this feast. It was not so two generations ago. Now let the Church join hands with the State and elevate the national Thanksgiving Day by celebrating on that day the feast of Churchmas which originally was and still naturally is the ancient thanksgiving day of the Church. In other words, as King Solomon selected the Feast of Tabernacles for the feast of the Dedication of the Temple, as above explained, so let the Church in America select Thanksgiving Day, the national Feast of Tabernacles, as the feast of the Dedication of the Church. In a short time would Thanksgiving Day, as Churchmas, rank, both in the Church and in the nation at large, as second to none but Christmas and Easter and Whitsunday. In so doing we Catholics of America would not be introducing anything new but merely abetting the Holy Father in restoring all things in Christ.

Hereby a new field would be opened and that with the greatest ease. Thus far the Catholic Church has stood apart from the celebration of Thanksgiving Day. Now the Church could not only accompany the nation in thanksgiving, but, true to her calling, teach the nation what it means to give thanksgiving to God. Hear the ten thousand Catholic pulpits ring with exhortations of thanksgiving for this and that and above all for the goodness of God who has so greatly blessed the growth of the Church in this free land. Then in every town and hamlet the people, our own people, would not stand aloof, but in great throngs go to the house of their Father on a day set aside for Thanksgiving. The grand old hymns of Jerusalem, the Golden, taken from the works of our Catholic ancestors, would return to their own and from millions of throats would rise the anthems, silenced all too long. It would perhaps more than anything else inspire newer, deeper, livelier enthusiasm in the Church of Ages. It would strike a new root in the heart of the nation. It has been the policy of the Church in ages past to accommodate itself to national surroundings, especially in the matter of national holidays. What are many of our Christmas customs but harmless reliques of a pre-Christian feast among the Germanic races? It was greatly owing to these very customs that Christmas retained such a firm hold, so that all the Cromwells of the world could not root it out. Oh, for the day when all the churches in the country will ring with the music of Churchmas on Thanksgiving Day!

HENRY BORGMANN, C.SS.R.

Philadelphia, Pa.

A WOMAN REFORMER OF THE CLERGY.

I.

WOMAN'S natural sphere of action is the home. A native and sensitive modesty, together with certain mother instincts, binds her to the hearth. Normally she has no inclination to enter public life, even if she possess those admirable powers of control which the Holy Ghost attributes to the wise and valiant woman. But her rôle of motherhood, of homemaking, housekeeping and safeguarding, is capable of being

exercised in a wider sphere than the domestic circle. A woman may be called to foster and train children not nourished by her blood, not born " of the will of the flesh, nor of the will of man ", but hers by adoption as though born of God. In that capacity she develops talents of direction which make her a capable leader despite physical weakness, by reason of her finer perceptions, her stronger sympathy, her instinctive promptness to action, and the resourcefulness which ordinarily belong to the giver and preserver of life as parent. With these gifts go generally the sense of order, and hence love of the beautiful; also the appreciation of purity, whence cleanliness and thrift; finally, a preference for peace and harmony, which begets friendships. Both in the physical and the moral order she possesses a power of endurance which outruns the strength of the male. Hence she adapts herself to conditions against which virile forces rebel; and she learns how to employ the weapons of prudence and discretion against arrogance and brutality.

In the cloistered congregations of the Catholic Church these virtues find employment and are frequently refined to conform to the highest ideals through a special vocation. Here the offices of motherhood and family life are made to combine for the exercise of service to the larger family of society, while the individual gifts of womanhood are being perfected through the agency of that service. By voluntary sacrifice, daily renewed, the nun gains in courage, and with courage come new powers and influence, commanding respect and giving control.

There are instances in ecclesiastical as in secular life when this influence and power of woman is called into special play. In the history of the Church as of States we meet periods of critical stagnation or seeming collapse. Then it happens that the currents of tradition in legitimate government are suddenly reversed by the appearance of some reformer, some man or woman, often of lowly rank and seeming insignificance from the worldly point of view, in whom the elemental truth of Christ's advent on earth is renewed. "A Child shall lead them." At such times a youth whom men style a " fool ", like St. Francis of Assisi, or a peasant maid like Bernadette Soubirous, may start a movement which runs through the world with a mighty power of uplift; which ignores conventions and

prejudices, and sweeps the highways and byways clear of sin and abuse, chanting praises of God above the bruit of traffic or the roar of battle. The work of such reformers disappoints the shrewdest calculations; it attacks and overturns the highest strongholds with instruments that look like toys to the martial spirit. It is the sling of David against the sword of Goliath, who derides both the weapon and the shepherd.

Thus at times Divine Providence elevates a woman to confound the hosts of men, and to do what appears above all else to require men's ability and strength for its ultimate success. The majestic figures of woman rulers, matching their strength against that of male despots, are familiar to the reader of history. Semiramis and Cleopatra, Catherine of Russia and Mary Teresa are instances in the secular order. We have nobler empresses than these fighting for the Catholic faith, such as St. Pulcheria to whom, more than to the efforts of a great pope, was due the extinction of the Nestorian and Eutychian heresies. The letters of St. Hildegarde in the twelfth century to popes, bishops, heads of religious houses, and priests, attest the directing power of her influence in the public policies of the authorities of the Church, general and local. St. Joan of Arc, victim, like her Divine Master, of the chicanery of high priests, averts political disgrace from her country and sows the seed of a religious reform that has borne its fruits in a field wider than the territory of France. The next century shows us among the heroines of Italy, high above pontiffs and kings in the ecclesiastical and political world, St. Catherine of Siena, "serva e schiava de'servi di Gesù Cristo", whose humble home in the contrada dell'Oca, converted into a sanctuary, retains the insignia of nobility when the surrounding palaces of the Piccolomini, the Tolomei, the Salimbeni and Sansedoni of the once dominant Tuscan republic, have lost their princely glamor.

II.

Among valiant women St. Catherine of Siena holds a peculiarly significant position. To recall her public activity at this particular time is to suggest remedies as well as ideals which occupy the modern legislator and the social and religious leader, irrespective of nationality or racial prejudice. To bishops and pastors she offers the direct means of solving the

problems which obscure the simple fulfillment of the Gospel precepts as we understand and interpret them to the people. For this reason it is of service to study the facts of her life, and above all the directions she gives under the inspiration of a supernatural call, recognized by the Church in her canonization, to popes, bishops, and priests, albeit she claimed no authority beyond the divinely inspired courage that knew how to point out wrong, to demand right in the name of Christ, and to subdue every selfish motive in the task.

The letters of St. Catherine are the key to the secret of her influence. They were indeed misinterpreted for a time, as were the motives that prompted her writing them, for they entirely ignore that servile conventionality which is calculated to hide truth. But, as in the case of the Maid of Orleans, God vindicates those who fight on His side.

A right understanding of the attitude of this young woman, sprung from a family of tradesmen, without claim to intellectual or literary culture, toward the clergy and the civil authorities of her time and country, demands some knowledge of the process by which she arrived at the conviction of her effective authority to act as corrector of the clergy. She grew up in a large Sienese family, being the twenty-third child of Giacomo and Lapa Benincasa. As a young girl she had opportunity to witness daily the religious activity in the church and monastery of the white-robed monks of St. Dominic at the corner of the street where her father had his dyer's shop. There the children would gather on weekdays to learn their prayers and Christian doctrine from the lips of some venerable priest. On Sundays and festivals the same priest might be seen in the pulpit of the large and stately church swaying the multitude with his appeals to the eternal truths. Siena was a gay and pleasure-loving city. Dante, the wonderful poet, who in popular tradition had visited the precincts of hell, and there had seen, covered with a hideous leprosy, the famous alchemist of the Tuscan city, has recorded the statement that the Sienese were the most frivolous people on earth, not excepting the French. The sons of St. Dominic had been sent to counteract this spirit, and the denunciations of the friar preacher and his cry to repentance doubtless found an echo in the child's heart, already inflamed and strangely haunted by supernatural visions of which she

herself did not understand the source or meaning. Thus her zeal even in her infant age led her to run out into the street, repeat to the children around her the warnings of the man of God, call them to prayer, and chide them or weep over their neglects. Then came to her the singular notion that she too might be such a priest, might don the white tunic and black cloak of the Friars Preacher, and proclaim the coming of God's judgments to the people. A keen sense of wrong made her realize that the grown folk of wealth and rank whose splendid equipages she saw passing by the church were bent only on worldly delights. She quickly learnt that those great palaces which she came to see in her native city were the dwelling places of revellers; that there were factions of the Bianci and the Neri, the Ghibellines and the Guelphs, and that hostility and party spirit held sway not only among the wealthy of civic rank but among the clergy and the prelates who frequented public games and banquets and altogether lived a life of ease and luxury. When she was told that she could never be a priest because she was a woman, her simplicity led her to think that it was because she was known to be the daughter of Giovanni Benincasa. She imagined that she might go far away and change her sex with a change of dress, and thus accomplish her desire to be a friar and preacher.

Meanwhile at the age of seven she made her vow of chastity and offered her services to the cause of charity amid the pestilence that visited the city. With the gradual vanishing of the delusion that she might ever be a priest, her purpose strengthened into becoming a worthy member of the Third Order of St. Dominic for women in the world. Like a St. Paul or a St. Ignatius, she sought solitude as a preparation for her life of service in saving souls; for she had early learnt to realize that self-knowledge and the power to conquer self were gained in silence, reflection, and retirement. Full three years she remained isolated from contact with the outer world until she had mastered the secret of the philosopher, "Nosce teipsum", and in absolute surrender of self to God had found Him a permanent home in the cell of her heart. Henceforth the "cella del cuore" is the arsenal, the watchtower whence she draws her strength and her vision. Though lacking experience, she comes to know the world of men, and to diagnose the sources of the

public evils of her day with an infallible discernment. Without the art of political training she develops a sagacity that outwits the diplomacy of the worldly-wise in State and Church. By persuasion alone she brings about political and ecclesiastical changes that make for the increase of religion and virtue among the civic leaders and the representatives of the clergy, bishops, cardinals, and popes. If at times the personal grace of her presence—that womanly charm which had given her as a young girl the name of Euphrosina—is brought into play as a means to move men in power to act at her bidding, there was no trace of guile or vanity in the action. She simply obeys the impulse to make herself understood. Women are, it is said, experts in diplomacy and often the secret negotiators among seemingly powerful statesmen. They attain their secular ends by hiding the true condition of things from those whom they would lead into their ways. Not so Catherine of Siena. She is as straight as an arrow at the launching; but she knows times and occasions, and adapts herself to them with the prudence of the serpent. Her judgment in temporals as in spirituals is just and sound in that it considers the need of individuals, and their capacity of understanding and of acting or directing. As she bids her delicate sister in religion sleep when tired, or to sit down at meditation, and to go to the pantry when hungry, while she herself spends whole nights at prayer in the church, fasting for days without aught but the Blessed Sacrament to sustain her, so she directs measures of moral improvement, not upon visionary and abstract principles of religious perfection, but upon the grounds that peace and concord are the products of respect for authority, fidelity to duty, reverence for God. She sees in the Holy Sacrifice of the Mass, in the Precious Blood of Christ, flowing through the world in sacramental veins, the source of all strength and grace. It is thither that she bids Christian leaders go, so that they might recreate and perfect mankind. The distribution and application of that sacred treasure, the Blood of Christ, as well as the power of attracting souls to its beneficent action, lie with the clergy, and above all with the chiefs among them, the bishops. Hence she follows the impulse of an absorbing zeal for the glory of God and the restoration of His Kingdom on earth by addressing herself to His representatives, the hierarchy. If the critics of her time

have charged her with extravagance, with violating the proprieties of her sex and the traditional reserve of a religious, it is but just to admit that they applied the recognized standard of public judgment regarding the limitations of woman's rights. On the other hand, it is to be remembered that she was fully aware of this judgment; that she respected it and by no means desired to change the position of woman in the society in which she lived; that throughout she spoke with a deep sense of reverence for the priesthood and the authorities of the Church, obedience to whom she urged, despite the shortcomings which she saw and censured with the mission of a prophet. Her personal humility is so evident, and her willingness to suffer rebuff and punishment so generous, that the reader of her letters cannot fail to become convinced of her acting by a higher authority than mere caprice or censoriousness. The effect of her admonitions upon those who under other circumstances would have had every reason to resent her interference proves that they understood her mission. Among the priests to whom she addresses herself in the first place is her own spiritual director, the saintly Raimondo delle Vigne, later Master General of the Dominicans.

III.

Raymond of Capua had been spiritual director of a community of Dominican nuns at Montepulciano, not far from Siena. It is probable that Catherine, who was then (1363) only sixteen years of age, met him here and confided the secret aspirations of her soul to his ripened judgment. He must then have been about thirty-three years of age. His interest in the young religious may at first have had in it something of the human sentiment of which he was hardly conscious. In writing to her he accuses himself of remissness in the service of God. She answers him:

> If you have been remiss in your duty as shepherd, take up the rule of justice, directed by prudence and mercy. Lay hold of the rod dipped in the Blood of Christ, use it with understanding and with an ardent desire for His glory, so that you may, as a true pastor, guide the flock entrusted to you. For the rest, seek solitude and retirement both of soul and body as far as your state of life permits.

Remove all attachment to creatures (and begin with me), putting on the habit of love solely for God, and of creatures only for His sake; that is to say: love creatures without much personal intercourse with them, unless it be for the salvation of their souls.

How entirely compatible this attitude of admonition is with her submission and affectionate reverence for him as her father in Christ, is apparent from her thanking God that he has been given to her as a guide to heaven at the hands of Our Blessed Lady, "dato dalla dolce madre Maria". She writes to him as to a "Most beloved and very dear Father in Cristo Gesù dolce", urging him to be a strong column in the Church of Christ, to espouse the cause of truth at all risk, to forget self in defence of the Bride of Christ, the Church, who is desolate and abandoned by her sons in quest of earthly preferments. She bids him to act with courage even unto stripes and death. "Siate dunque tutto virile, che morte vi venga." She tells him of the visions she has amid her sufferings and how she received the commands of God while spending the night in the church in prayer, and announces to him her purpose of writing to the Pontiff and to the cardinals at Avignon, how they were to act in the present crisis of the Church's life.

Some years later (1367) Father Raymond was sent to Rome as prior of the convent of the Minerva. Afterward he returned to Siena, where he taught Sacred Scripture until he was elected General of his Order. His position naturally gave him access to the Sovereign Pontiff both at Avignon and in Rome. He lived nineteen years after his young penitent had gone to heaven, having received the assurance of her protecting presence with God. From his pen we have also a trustworthy biography of the saint. It was the basis of her canonization.

Her influence of reform was chiefly with the secular clergy. No doubt there were also abuses among the regulars, as there must needs be in all society leavened by the human spirit. But the regulars were also the chief sources of edification and Catholic endeavor. The age was one of continued examples of heroic holiness, and the great masters of the spiritual life after the Fathers belong largely to the religious orders. The secular clergy, not living under a common rule, had to meet the stream of corrupting elements and naturally encountered losses

in their ranks by a surrender to the spirit of the general worldliness which ruled society. A people by nature lighthearted and impressionable experienced the allurements of prosperity which the highways of commerce were opening to those who were fond of enterprise. Magnificence of display, created by the new art of the Greek and Roman renascence, was fostered by the wealth acquired in the newly discovered treasures of the Indies and the African coast. Added to this all-pervading worldliness was the spirit of rivalry among the Italian cities, chiefly Siena and Florence. The distinction of "whites" and "blacks", aristocrats, tradesmen, and plebeians, representing political factions, much as the imperialists, royalists, republicans, and socialists do now in European States, had their representatives among the higher and lower clergy. The history of Dante and his description of the state of society give us the necessary light to understand how hopeless was the struggle of those who sought to bring order into the political chaos of the thirteenth and fourteenth centuries in Italy.

Benedict XI, elected Pope in 1240, had made a compromise with Philip the Fair of France, whose ambition sought to dominate the policies of the Roman Pontificate, and had thereby aroused the hatred of the Italian factions opposed to that alliance. After his death the cardinals met for the election of the new Pope at Perugia, owing to the excited condition in the City of Rome. Through the persistent interference of Philip, his partisans among the cardinals succeeded, after a conclave of eleven months, in electing the Archbishop of Bordeaux, a personal friend of the French monarch. The latter at once extracted from the new Pope an understanding that he would remain in France. Thus Bertrand de Got, under the title of Clement V, was crowned at Lyons in presence of the King, and took up his residence at Avignon. Thence dates the succession of nine Popes who presided over the destinies of the Church under the auspices of France. It was the dream which Napoleon at a later day sought unsuccessfully to revive, in the vain hope that it would give him greater political power in the concert of nations. If Pius VII refused to submit at Fontainebleau to the Corsican's ambition, it was probably because he had the example of several generations of his predecessors who in their subservience to the royal power had lost their own, albeit

St. Peter's prerogatives could not long be withheld. The Avignon Popes saw the high dignity of their sovereign pontificate for a time at least degraded, in becoming vassals at the court of the French king, with the title of Counts de Venaissin. No doubt the apparent hopelessness of regulating the affairs at Rome was a sufficient excuse for the pontiffs who felt it necessary to prolong this state of affairs, until a woman of sagacity and courage, actuated by supernatural motives, proved herself wiser than the diplomats, in urging the vacillating Gregory XI actually to make the experiment and return to the Eternal City. Nor were her arguments that the City of the Popes, in which the bones of St. Peter lay, was the proper abode of the spiritual head of Catholic Christendom, merely built upon the rights of the temporal power established under Constantine's and Pepin's title. She would have persuaded the Pope to sacrifice those rights at any time for the greater prerogative of preserving the prestige of the spiritual power under a league of nations over which the successors of the Apostles as Vicars of Christ would exercise a directing influence, with the guarantee of independence in temporal matters. The States were thus to recognize Christ's supremacy vested in his Vicegerent for the spiritual government. Hence we find her invariably speaking of the Pontiff as " Christus in terra ".

Catherine saw that in this capacity, under the then political conditions in Italy, the Pope would be the preserver of peace. And the maintenance of true peace without compromising the things of God was the function of Christ's representative on earth. To this end all earthly considerations were to be second. The specious pleadings of the cardinals that it would be dangerous to return to Rome, had no weight with her in view of the Pontiff's chief duty. It is quite true that matters were as bad in Italy as they could be. The Pope's official legates in Perugia, Florence, and other Tuscan cities as well as in Rome had aroused the distrust of the people and probably that of the nobility as well. " Down with the rule of priests " was the cry in Florence. " Libertas " was the legend that could be seen displayed on banners in the marketplace and at the street corners; and it meant protest against the papal government which was being exercised by legates from Avignon. Death and imprisonment of the clergy, and in places torture and the vilest indignities were perpetrated against religion.

Through all these outrages Catherine exhorted the representatives of the people and cities to obedience to the Vicar of Christ. She writes to the gonfalieri, the heads of civic and military departments, pointing out that the injustice of the papal legates, and the abuses of the clergy as instigators of revolution, were no valid reason for the responsible and Christian heads of the civic corporations to refuse allegiance and reverent obedience to the Pope; that to ignore the validly elected Pontiff and to choose another was treason against the Lord Christ. Hence, despite the change of front in some of the cardinals who had elected Gregory XI but were ready to abandon him now, she insists on his being the true Vicar of Christ on earth. She went so far as to travel in person to Florence and obtained a commission from the heads of that city to negotiate with the Pontiff for a formal declaration of peace among the Italian municipalities, as a first step toward the return of the Pope to Rome.

Meanwhile with the consummate skill of a trained diplomat she conceived the plan of a general crusade of the Catholic powers against the Turks who were then threatening to take possession of Cyprus as the gate into western Europe. Her chief purpose in proposing this measure was to divert the contending elements of Italy and France toward a common enemy and thus to attain the union of Christian princes under their spiritual head, the Pope. Her letter to the chief of the English mercenary troops, who were profiting by the discord of the Italian factions, is a masterpiece of statesmanlike wisdom, by which she endeavored to remove Captain Hawkwood from the field of noxious action. Her Florentine mission to the Pontiff was for the moment frustrated by the indecision and lack of union among the political chieftains, but her perseverance eventually conquered. She wrote to Gregory apprising him of her purpose and to make sure that he would meet the overtures of peace on the part of the Italian cities with proper dignity and yet with favor.

Be a true man, without servile fear, according to the example of the beloved Jesus whose representative you are. Cast off all dread of the wolves that devastate the fold of Christ. You will lose all fear if you act valiantly in the trust of Divine Providence. Arise

then, Father of the faithful, and hesitate no longer. I am coming to place their interests at your feet. And if you love your life, do not come in the guise of a warrior with sword, but take in your hand the cross and come like a lamb. Thus will you fulfil the will of God. Remain in God's holy love, Gesù dolce, Gesù amore. O pardon me, Father; in deep humility, I ask your benediction.

The Pontiff answered that the cardinal advised against his return to Rome, and that Clement IV, one of his predecessors quoted by them, had never acted in such important matters without the counsel of his official advisers. Her letter is characteristic in its reply:

Holy Father in Christ, Gesù dolce,

Your poor unworthy daughter Catherine commends herself to you in His Precious Blood. Would that you were like a rock, strong in the resolve of what is good and holy. Then the machinations of the devil should have no effect to hinder your departure from Avignon. You write that the cardinals remind you that Clement IV took no important step without consulting his brethren, and that he followed their advice even when it was contrary to his own convictions. Holy Father, they remind you of Clement IV, but not of Urban V who, when he was sure that his course was according to God's holy will, followed it, no matter whether human policy was for or against it. Good counsellors are on the side of God's honor, the increase of the Catholic faith in the Church, and the salvation of souls. They do not weigh their safety, their honor, their dignities, and their comforts. I advise, in the name of Jesus the Crucified, that you take your departure as early as possible. Let your household remain under the impression that you are disposed to remain; but then, without warning them, take your departure. The sooner the better. It is God's will who will protect and guide you. Hasten to the Bride that awaits you in anguish at your delay. I will say no more, though I have much to say. Remain in God's holy love. Forgive my presumption who humbly asks your benediction.

The cardinals who wanted the Pontiff to remain at Avignon sought to deceive him by presenting to him a letter supposed to have come from Peter of Aragon, purporting to counteract and discredit the urgings of Catherine, whom the Pope believed to be actuated by divine inspiration. Catherine told him that he was not to heed such letters; that the pretended advice of Peter of Aragon is a forgery which she had read.

Convinced that the Pontiff would heed her advice to return to Rome, she directed his attention to the necessity of establishing order and peace by a thorough reform of the clergy, beginning with the heads, the bishops and cardinals.

Most Holy and beloved Father in Christ, Gesù dolce,

I, your unworthy daughter Catherine, servant and handmaid of Jesus Christ, write to tell you how I have longed to see fulfilled through you the work which will bring peace unto the entire world. I therefore pray you that you use your manly energy as God ordains, to promote concord for the salvation of souls and His greater glory.

When you tell me that the present disturbances in the world make it impossible to restore peace to the nations, I answer in the name of Jesus the Crucified that there are three things in your power that He would have you do:

First of all, weed out from the garden of holy Church the ill-smelling flowers among the pastors and guides who are full of pride and avarice. These poison and corrupt the other flowers.

See to it that you plant flowers which spread a sweet odor, shepherds and rulers who are true servants of Christ Jesus, who seek the glory of God first and the salvation of souls, and who are fathers of the poor. Oh, the scandal, to see those who are to be models and who are sent to dispense the income of the Church to the poor, living in such luxury and secular vanities that they are a thousand times worse than the worldly. The laity are less given to self-indulgence than clerics, which should make them blush for shame. Take courage, dearest Father in Christ. God wants His holy Church to be perfect, and desires that the lambs find therein pasture, and not that wolves who assume to themselves the honor belonging to God should steal and destroy.

Be strong. Carry aloft the banner of the cross. And lastly, make haste to go to Rome. Do not wait for an opportune time. Opportunity does not wait, nor time. But act valiantly without fear of whatever may befall, and take possession of the city of the glorious pastor, St. Peter, whose place you occupy. Thus the reform of the Church will be brought about by the virtue of its shepherds.

Pardon my ignorance, Father.

In another letter she referred to the obligation of the Sovereign Pontiff to preserve and safeguard the patrimony of St. Peter entrusted to his care; although she fully recognized the difficulty of his doing so at present if he returns to the Holy City.

You say, Holy Father, that you are in conscience bound to assert dominion over the goods of the Church, if you return, and that you are therefore obliged to wait until you can reconquer what has been taken away. I confess that justice demands this; but it seems to me that the peace of the Church is of greater value than the possessions of her property; for Christ did not die and shed His Precious Blood for secular dominion but for the salvation of the human race. Hence, though you may be obliged to assert your right of safeguarding what has been entrusted to you, and to demand the restoration of the cities belonging to the Papal States, you are much more obliged to regain lost souls who are also a treasure of the Church confided to your care. . . . It is better to let go the gold of temporal riches, than the wealth of spiritual treasures. Consider the two evils involved: secular greatness, dominion and power, such as you deplore are lost; and the evil of lost graces on the part of those who are withdrawn from your obedience by schism and strife. . . .

It is criminal, under pretext of the Church's needs, to appoint to positions of responsibility pastors who are devoid of virtue, who seek themselves and their own preferment through pride, or who are fickle like leaves that are blown about by the wind of desire for wealth and by earthly vanities. Again I repeat: Seek to establish the peace of the Church by appointing true, virtuous, and humble priests as pastors. You will find them if you choose to look for them. . . .

A number of letters at this period are of the same strain, urging Gregory not to heed the advice of counsellors who seek to withhold him from returning to Rome for fear of meeting opposition and danger, but to make up his mind after his return to act manfully as a reformer of the abuses prevalent in the Church, especially of simony and worldliness among priests who are allied with political factions. On the other hand, he is to act with generosity and to meet his opponents with benevolence. They are more likely to be gained by charity than by severity. The last letter which has been preserved of the correspondence between Catherine and Gregory XI refers to the meeting of the ambassadors of Siena who at her instance are to call on the Pontiff and offer terms of conciliation. She bids him condone their former opposition, and remember that they had been misled by those whom they trusted. But she has no such favor to ask for the bishops and priests who had fostered strife among the flock.

There will be ambassadors from Siena coming to your Holiness. If anyone in the world can be gained by love, it is they. Meet them with equal charity. Take as sincere the excuses which they make for their past opposition. They are truly sorry. If you see a way to let them keep friendship with their former allies of whom you disapprove, do so for the love of Christ and of peace. It will bring blessing on the Church.

But punish the evildoers among the clergy and administrators of the Church. Put in their places pastors who are just and virtuous in their conduct. The laity have their eyes open in such matters, and much harm has been done against you because they see that many faults of the clergy have remained unpunished.

Gregory XI finally overcame his fears and went back to Rome. He died that same year (1377) while the negotiations of peace among the Roman feudatories were still in progress. Although virtuous and learned in law and theology, he appears to have lacked the peculiar pastoral quality which, diagnosing the ills of the flock, knows how to cure them. He had not been a priest when elected Pope, and was ordained to the priesthood only the day before his consecration to the pontificate. Devout and humble, his training was that of a diplomatic and chancery official rather than of the pastor. His views of the defence of the Holy See, though in the direction of peace, covered much more the resources of the ecclesiastical statesman than the solicitude of the shepherd of souls. His French nationality added to the bias with which he selected his counsellors and left the impression of a determined nepotism; but his integrity and devotion to the cause of restoring harmony to the Church in Italy has never been questioned.

His successor, Urban VI, was an Italian (Neapolitan), who had shown notable aptitude as an administrator in the See of Bari and in the papal chancery. He was bent on reform, but lacked the forbearance that is an integral element to the success of the true reformer. His harshness in dealing with those who opposed him and his seemingly capricious measures of correcting abuses soon caused him to be disliked, and this dislike turned, under the unsettled political conditions, into suspicion and hatred. His election was declared invalid by the very cardinals who had nominated him, and the chief of these later became his opponent under the assumed title of Benedict

XIII. This strengthened the hostility and led to the succession of antipopes, lasting for forty years and known in history as the Western Schism.

It is from Catherine's letters to Pope Urban and to the cardinals and political chiefs of Italy, that we glean the distinction she made between the acknowledgment of the shortcomings of an ecclesiastical ruler and her acceptance of his authority as derived from a divine commission. Unlike the ordinary critic of ecclesiastical policy, who makes the errors of pastors a pretext for justifying disobedience and disrespect, she did not pretend that one must be blind to such faults of the clergy as are manifest, in order to coöperate with them in the work for the salvation of souls. She distinguished between the personal and natural shortcomings of disposition on the part of ecclesiastical superiors and that pharisaical blindness and pride which oppose truth and reform in the Church, because these clash with the temporal interests of a priestly clan. She regarded pastors as the loyal citizen regards the officers of the law, that is as representatives and independently of the qualities which would ordinarily command our respect for them personally. She was not ignorant of the want of discretion and self-restraint which were marked in Urban's government. But he was the Pope. The impulsiveness of Peter, and his weakness on the eve of Christ's Passion, did not prevent our Lord from making Peter Pope. And in that capacity the Apostles promptly obeyed him. So here. Urban VI had been lawfully elected, beyond doubt. He was now to be reverenced and obeyed in all that belonged to his office as Pontiff. Catherine, who was recognized as a factor in the affairs of her country both civil and religious, feels impelled by a secret urging which she believed to come from God, to advise the new Pontiff. Her letters show how well she understood not only the Pontiff but the Roman situation.

Holy Father in Christ Jesus:

Catherine, your unworthy, wretched daughter writes to you with the ardent desire to see in you wisdom and the benign light of truth which marks you as the successor of the saintly Gregory. May you govern the Church of Christ with such prudence as to secure the acceptance of your decrees without being forced to revoke or alter what you have once solemnly said. Be of such stability as to inspire

confidence by adhering unswervingly to the everlasting truth. . . . They tell me of the indignity, Holy Father, which the Prefect (Francesco di Vico) has inflicted in his rude reply upon the Roman ambassador. I pray you, take counsel with the presidents, and act in all kindness toward the Romans, who are thus more easily gained to sympathy than by strong measures of retaliation. . . . Remain firm, but let not their own unguarded language incense you to anger. Be to them a model in speech, manner, and action, as one who has at heart only God's glory and is not moved by the accidental expressions of men's humors. Despise not the counsel of a poor woman. . . . I also pray you to eliminate the scandals which Leone will report to you. The Sienese are angry because of the treatment given to their ambassadors, and there are other causes of discontent, as you well know. Regard the weakness of the men as a disease which a wise physician will seek to cure by the application of proper remedies.

Again and again she exhorts the Pontiff to curb his impetuosity. Reforms are good, but they must be made with prudent consideration for the temper and misconceptions of those who are in error. On the subject of appointing virtuous priests to responsible office she repeats what has been said in her correspondence with Gregory XI.

Among the higher clergy she singles out a number of the Italian cardinals to whom she writes. One of them is Pietro Cardinal di Luna, who proved himself a traitor to the rightful Pope. The letter is written before the defection of the future antipope, when there was still hope that he might be moved to use his influence in the interest of order at Rome. "Your strength," she writes, "lies in your acting with such sincerity and fidelity to your sacred calling, that you become an example to the clergy and laity under your care. Do not then delay, dear Father in Christ, to take measures to bring together the discordant elements, in virtue of the Precious Blood of our Redeemer. For I suffer inexpressible pain in the contemplation of the strife and schism that is rending the Church of Christ."

Similarly she addresses the Florentine Cardinal Corsini, the Milanese Borzano, and the Roman Orsini who had been on the side of Urban VI at first; but later cast their votes for Clement, the antipope who soon disappointed their expectations, and left them in a neutral attitude. Catherine does not hesitate to tell them that they are perverted by a fatal blindness. She

threatens divine vengeance upon them for their vacillating and worldly conduct. "You, who have been nurtured at the breast of the Bride of Christ, where is your gratitude? You know the truth, that Urban was duly elected as legitimate Pope, the supreme head of the Church. You yourselves made the solemn announcement of the fact. But now, cowards, and afraid of the shadow of disgrace, you lend your authority to support a lie. And the only cause of this is your self-love, which poisons the nation and makes of you, who ought to be strong columns of the Church, weaklings that bend like straw. Fools that you are! To us you announced the truth and then turned to attach yourselves to an impostor." While her language is accusing almost unto irreverence, she shows the depth of her charity in the closing appeal of a letter that fills seven pages. She conjures them by the Blood of Christ shed for souls, by the agony that afflicts the devout souls who offer their prayers and flagellations for the restoration of peace in the Church, by her own tears, vigils and fasts, that through their action the ancient beauty of the Bride of Christ might be once more restored. Thus she hopes to reverse their course after placing before them the hideous sight of their cowardly and worldly-minded conduct, as it is seen by herself and others.

To many a sober mind it may still be a mystery how God could have chosen to approve the frank censure of her ecclesiastical superiors in a woman whose supernatural call to do so would demand extraordinary if not miraculous proof. In the hierarchical order there are degrees, and the offices of corrector are strictly limited for the sake of order, among religious as in the civil and domestic spheres. History records the case of Savonarola, who, though unquestionably animated by a zeal that was sincere and holy in its motives, is justly censured for excess in placing before the public the faults of ecclesiastical superiors that he thought could not be eliminated in any other way than by denouncing those who were responsible. He paid the penalty in his martyrdom; but the prophets of old would seem to have been his justification. Yet there is a difference.

The preacher is at liberty to denounce evil, but not to point the finger of scorn at the sinner, unless the wrong be done

publicly. He may have a call, too, to denounce the sinner, as Nathan did in the case of David, or as is implied in the precept of fraternal correction. But to denounce the guilty person to those who can thereby be only stirred to discontent and resentment without removing the wrong, is a false zeal. A tyrant's public wrong may indeed be denounced in order that public opinion be aroused to energetic action so as effectually to remove the evil; but in that case the wrong is known to the public and is merely cited in order to move to the prompt application of a remedy.

In the case of Catherine the evil she reprehends is known publicly. But she addressed herself directly to the persons at fault. The fact that they were her superiors would under ordinary circumstances have kept her from assuming a monitorial position, if the fault had not been public, and if the admonition to speak out, where no one else was authorized to do so, had not come to her by one of those strange impulses which Divine Providence at times employs to stay a widespread evil, correction of which appears beyond the reach of normal means. Such an impulse moved St. Joan of Arc, though in a sphere of action which differed from that of St. Catherine. In both cases the valor of a woman surpassed that of the men of their time who were the ordained supports of order. It was as if the vine which ordinarily seeks support, rose above the height of the oak, clothing the decaying branches with fresh foliage until new shoots would come forth from the old tree's trunk with roots planted in an ever-vivifying soil. In canonizing such women the Catholic Church professes and emphasizes her estimate of woman's superiority in public action under exceptional circumstances, and, while admitting her special gifts, never confounds the privilege they claim with the rights of man as established in his creation and demonstrated by his function as protector and father of the family, or as exclusively called to the offices of a sacrificial priesthood.

FRA ARMINIO.

THE SCAPULARS. III.

[CONCLUSION]

SCAPULAR OF THE SACRED HEART.

THE Scapular of the Sacred Heart represents a devotion that is to-day one of the most popular and one of the most efficacious devotions in the spiritual daily life of the faithful. Nevertheless it is only by a kind of fiction that it can be called scapular. In its primitive form it did not in appearance represent a scapular, for it was made of a white woollen cloth of square shape upon which was sewed a Sacred Heart of red woollen material.[54] Sometimes there were words written upon the badge, but it was not always so, at least in the beginning. The words that afterward became associated with the badge were, " Cease, the Heart of Jesus is with us ", or, as it appears in the French, "Arrête, le Cœur de Jésus est là ". In the petition of the Cardinal Archbishop of Dublin the words are in Latin " Cessa; Cor Jesu nobiscum est ".[55]

Seeking the origin of this popular Scapular, one must go back to the days of the Blessed Margaret Mary, to whom our Divine Lord, in one of the many apparitions with which He favored her, revealed that it was most pleasing to Him that His friends would carry on their persons this badge of His Sacred Heart, thereby having with them a constant reminder of His Love and Sufferings.[56] She, herself, began to make little badges after the fashion of the one indicated by our Divine Lord, and not only did she wear the badge, but she gave them to the novices of the convent, who began the pious custom of carrying on their person these memorials of the Sacred Heart. From the convent the custom spread amongst the people and became somewhat general. But the badge, or Scapular if we may call it so, at this period entered into a new life after the plagues that ravished many of the towns of France in the year 1720, and later in 1866. It was noticed that all who wore the badge were preserved from the terrible scourge, so much so that the badge began to bear the name of *sauvegard* indicative

[54] A medal with the image of the Sacred Heart was also used.

[55] " Ita ut ejusmodi inscriptio sive retineri sive ommiti possit." *Rescr. Auth.*, App., p. 664.

[56] Epistola diei 2 Martii 1685 ad Matrem de Saumaise.

of the mind of the faithful who sought the protection of the Sacred Heart of Jesus in those times. Not only in France was this badge worn as a protection, but in numerous other countries. In Ireland the protection of the Sacred Heart was, in times of distress, very apparent. I can recall the visit of a fever-plague to my native village, just a few years before the Cardinal Archbishop of Dublin made his petition to the Holy Father, and, be the cause what it may, the fact was undeniable that those who wore the badge escaped the evil effects of the plague; and this fact was so noticeable that those who were not Catholics were clamoring for the badges.

Although so efficacious in the physical as well as the spiritual world, the badge had thus far no indulgence attached to it. When Cardinal Cullen made his visit to Rome in the year 1872, he related to the Holy Father the facts that had come to his notice, and the wonderful devotion of the people to the Sacred Heart stirred up by the wearing of the simple badge. He, therefore, asked the Holy Father to indulgence the badge, which was henceforth to take the form of a scapular. The description of the Scapular, as indulgenced by the Pope, is as follows: a small image of the Sacred Heart made of red wool and placed upon a square piece of white wool; upon the Scapular were to be written the words "Cessa; Cor Jesu nobiscum est", but in the vernacular.[57] The badge was then attached around the neck after the fashion of a scapular. In this manner the badge became a quasi-scapular, and after some time it took on the appearance of the scapular just as it appears at present. The form of the heart need not be of woollen material as is evident from the words of the petition, although in the beginning this was generally the material of the Sacred Heart on the white wool. The prayers recited by the wearer of the Scapular are one Pater, one Ave, one Gloria. By following the instructions given and implied in the petition and response, all who wear the Scapular of the Sacred Heart can gain every day an indulgence of one hundred days.

In the following year the Holy Father renewed the indulgence and made it applicable to the souls in Purgatory.[58]

[57] "... et cum hisce verbis in lingua vernacula impressis", *Rescr. Auth.*, p. 663.

[58] In altero Brevi (20 July, 1873); in altero (28 March, 1873), "ut piis etiam supplicationibus, quas Venerabilis Frater Episcopus Ratisbonensis Nobis porrexit".

The *facultates* obtained from the Missionary Fathers of the Immaculate Conception very truly remarks that, at this period, the devotional object might be called "an image after the form of a scapular".[59] With any kind of accuracy we can speak of the Scapular of the Sacred Heart only from 1876. On 4 April, 1900, acceding to the petition of the Procurator General of the Missionary Fathers of the Oblates of Mary Immaculate, the Sacred Congregation of Rites approved of the Scapular presented for their judgment, and authorized the formula that is now used to bless and enroll in it. On 19 May of the same year, the Holy See gave the said Fathers the right of delegating their power to all priests, secular and religious. For some time the custom prevailed of adding to the Sacred Heart picture that of His holy Mother. Hence, in the decree of the Congregation, we find the picture of the Blessed Virgin under the title of Mother of Mercy referred to as a component part of the Scapular.[60] The picture of the Sacred Heart usually represented on the Scapular nowadays, is the picture of the apparition of our Divine Lord to the Blessed Margaret Mary. Needless to say, this particular one is not of obligation.

The indulgences are now fairly numerous. Leo XIII, 10 July, 1900, granted to the Scapular all the usual indulgences of a confraternity already mentioned and added the indulgence of the Roman Stations. The characteristic indulgence is the one of two hundred days granted to all who recite the Pater Noster, Ave Maria, and then repeat three times "Maria, Mater gratiae, Mater misericordiae, tu nos ab hoste protege et mortis hora suscipe".

The indulgences were examined and approved by the Sacred Congregation of Indulgences, 13 August, 1900.

An application directed to the Superior of the Missionary Priests of the Oblates of Mary Immaculate, No. 2 Via Vittorino da Feltre, Rome, will secure the *facultates*, which bear the title of "Facultates et Ritus benedicendi ac imponendi Scapulare Sacri Cordis Jesu", and an interesting although very brief history of the Scapular is contained in the booklet.[61]

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Other Sacred Heart Scapulars.

On 4 April, 1900, the Sacred Congregation of Rites approved of the Scapular of the Sacred Hearts of Jesus and Mary. The full title is "The Scapular of the Most Sacred Heart of Jesus in Agony and of the Most Loving and Sorrowful Heart of Mary". At the same time, the formula for the blessing and enrolling in it was given by the Congregation. In the following year the Holy Father by a special brief bestowed on it the usual indulgences for the day of reception and the hour of death. The days for gaining the plenary indulgences were also named—the Feast of Corpus Christi, the Friday after the same Feast, the last Sunday in August, and the Feast of the Immaculate Conception.

In making the Scapular the description given in the application for approbation must be adhered to, because it is embodied in the decree. The Scapular is composed, as usual, of two pieces of white cloth connected by cords; one of the pieces must bear the image of the two Sacred Hearts, that of Jesus must be accompanid with the customary signs of sorrow, that of the Blessed Virgin must appear as pierced by a sword; underneath the two Hearts are to be represented the implements of the Sacred Passion. On the other piece it is sufficient to have a red cross. The *facultates* for the blessing and enrolling can be obtained on application to the Holy See.

The Daughters of the Sacred Heart in Antwerp were the first advocates of this Scapular and their petition was advanced by the Bishop of Marseilles as well as by Cardinal Mazzella, who was the Protector of the Society. It had its origin in the devotion of a holy religious who believed she had certain spiritual lights in reference to its mission.

There have been at various times attempts to introduce Scapulars of the Sacred Heart. Usually this devotion was associated with some other, and a kind of combination of spiritual ideas (not to find favor with the Sacred Congregation) was the result. The Procurator General of the Missionaries of the Sacred Heart made application to the Holy See for participation in the right of imparting faculties for blessing and enrolling in the Scapular of the Sacred Heart as in possession of the Oblate Missionaries, alleging that their

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Scapular and that of the Sacred Heart Missionaries were almost the same. Hence, as the petition expressed it, "not to multiply scapulars", the supplication was acceded to. I have already referred to the Scapular of Pellevoisin. Many well-intentioned attempts to form new scapulars in devotion to the Blessed Virgin have met with similar decisions of the Sacred Congregation.

WHITE SCAPULAR OF THE VIRGIN MOTHER OF GOOD COUNSEL.

His Holiness the late Pope Leo XIII, by a decree dated 21 December, 1893, authorized the introduction of a new scapular in honor of the Virgin Mother of Good Counsel.[62]

According to the written statement of the Papal Sacristan, Monsignor Pifferi, O.S.A., the Supreme Pontiff desired in instituting this Scapular that those who wear it should learn to invoke and to follow the guidance of the Universal Counsellor, Mary, Mother of Good Counsel.

The Scapular consists of two pieces of white flannel. On the linen face of one of these is printed the picture of the Mother of Good Counsel and her Divine Son. Underneath this is written the following inscription: "Mater Boni Consilii, ora pro nobis" (Mother of Good Counsel, pray for us).[63]

The linen face of the other piece of flannel bears the papal tiara, keys, etc., with the words that were written by the Pope himself, "Fili, acquisce consiliis ejus" (Child, obey her counsels).

No prayers are of obligation for the gaining of the indulgences and all that is required of the person desiring to obtain the indulgences is that he receive the Scapular from one having the *facultates*, and that he continue to wear it night and day.

[62] The facts are taken from the excellent *Augustinian Manual* compiled by the Very Rev. Richard O'Gorman, O.S.A. London. 1915. The *facultates* can be obtained from the General of the Augustinians, Via di S. Uffizio, Monasterò di Santa Monica. I understand that the Provincials cannot give the *facultates*. It is reserved to the General himself.

[63] The celebrated picture of Our Lady of Good Counsel is venerated in the Augustinian Church of Genezzano. The story of its translation from Escutari is well known and the picture itself can be seen in the church that has grown up around the once unfinished walls. It was through the effors of the two Cardinals Vannutelli, both born in Genezzano, that the invocation "Mother of Good Counsel" was introduced into the Litany of Loreto. The sanctuary is still the scene of many pilgrimages, where extraordinary happenings may be witnessed.

The indulgences are of the usual kind and the special days for the plenary indulgences are the feasts of Our Lady and the feast of St. Augustine; all the indulgences are granted on the conditions so often indicated before.

Scapular of Saint John of God.

Scarcely known in English-speaking countries, this Scapular has very many devotees in Spain and the countries that have come under its influence. The communities of this wonderfully charitable institute are, however, well known, and both the Brothers and Sisters wear the Scapular, and its history is an inspiration to them. The faithful who so much admire their charitable work seem to have forgotten how to affiliate themselves, and thus to become sharers in the spiritual benefits of this great institute of mercy. The Scapular is of the usual form, each of the pieces of cloth is of black material and the connecting cords may be of any color. On one of the pieces there is, as a rule, the image of Saint John of God, who holds in his hand a cross; he is supported on a cloud upheld by angels. In this, as in the case of some of the scapulars, the figure, whilst not of obligation, serves the purpose of identification; for not a few of the scapulars may be black. Application to bless and enroll in this Scapular can be made to the General of the Institute at the Ospidale nell'Isola Tiberina, Rome.

The Saint whose name is connected with the Scapular was born in Spain in the year 1495. His parents, although poor, were noted for their virtues.[64] He served for many years in the armies of several of the warrior chiefs of the time. Afterward, in his wanderings, he undertook to serve the sick in some of the hospitals of the places through which he passed, and this begot in him that love of the sick and infirm, especially those mentally afflicted, which determined his vocation in after years. Hearing a sermon preached by the celebrated John of Avila, he betook himself to a life of penance and prayer. Peculiarly enough, he pretended to be mentally afflicted, or rather the people on seeing him pass along the public ways crying aloud, " Mercy, mercy, Lord, upon one who has offended Thee ", took

[64] After the death of his mother, which occurred during his absence, his father became a member of a religious brotherhood.

him for one insane, and he allowed them to remain under that impression even when they had placed him in an asylum for the mentally afflicted. Here, however, he met with the Blessed John of Avila, whose sermon had converted him to the better life. Under a spiritual guide of this kind, the piety and charity of John were turned into the right direction to effect practical work in the Vineyard of the Lord. St. John of God now began in earnest the hospital work which was to secure such ardent disciples from those who admired his life and desired to follow in his footsteps. The enthusiastic charity and zeal of St. John were irresistible, and very many from the wealthy families became interested in hospital work, so that a new spirit reigned in the hospitals of Granada, Cordoba, Madrid, and Lucena.

It was after the death of St. John that his example bore really mature fruit, for, owing to peculiar circumstances, an institute bearing his name and venerating him as Father and Founder was established and afterward approved by Rome. The Saint died in 1550, 8 March, and it was in 1587, 1 January, that St. Pius V by the Bull *Licet ex debito* laid the secure foundation for the institute. The rule adopted for the members of the Institute was that of Saint Augustine. The habit was according to the pattern of the one given to St. John by the bishop who had invested him when he was engaged in his hospital work—a plain black habit with a scapular placed over it. Hence, the origin of the habit as well as the scapular. It is not to be wondered that many who could not engage in hospital work desired to share in the spiritual works of an institute that can, and does, accomplish such great good for humanity.

The ritual for blessing and giving the Habit and Scapular was recognized in 1718, and in the year 1743 the faculty of imparting the use of the ritual to all priests, both secular and religious, was committed to the General of the Spanish portion of the Order. On 8 August, 1887, the Holy Father gave to the General, in Rome, the necessary permission not only to enroll all the faithful who desired to become participators in the spiritual wealth of the Institute but also to delegate his faculties. The wearer of the Scapular has all the ordinary indulgences of the Confraternities and gains all those that formerly were bestowed upon the Order of Hospitallers.

Scapular of Saint Joseph.

The Scapular of Saint Joseph owes its origin to the piety of a Franciscan Sister who was profoundly devoted to this great Saint; but its continued success may be attributed to the saintly Peter Baptist, of the Capuchin Order, who gave it its present form. The Sister, in order to express more fervently her devotion to the Foster Father of Jesus, began to wear a Scapular in honor of Saint Joseph. Her example gave to her sisters in religion courage to show thus effectively the devotion which they had to one so beloved of God. The effects of her example were not confined to her own community, for those outside began to manifest in a similar way their devotion. In 1893, the Sacred Congregation of Rites approved of the Scapular of Saint Joseph as worn in the Diocese of Verona, and set a formula for the blessing of and the enrolling in it. On 6 May, 1895, the Sacred Congregation of Indulgences granted several indulgences to this Scapular, which was no longer confined to the diocese just referred to. The Scapular was to be the same, and the formula was to remain, as already approved.

The background of the Scapular is of violet material. This is faced with linen of a yellow or orange color. On the piece that rests on the breast appears the image of Saint Joseph bearing on his right arm the Divine Infant, whilst in his left hand he carried the lily indicative of his purity. On this piece is written the prayer " S. Joseph, Protector Ecclesiae, ora pro nobis ". The second piece displays the papal arms and the inscription " Spiritus Domini ductor ejus ". From the beginning of this scapular devotion there appeared the invocation to Saint Joseph as Protector of the Universal Church. The other items are of a more recent date. The colors have the usual signification, namely: the white indicates the humility of the Saint, and the yellow his justice. The Scapular has all the indulgences of the Confraternity also; by reciting one Pater, Ave, and Gloria, the wearer gains one hundred days' indulgence, provided that he repeats at the same time the invocation " Saint Joseph, pray for us ". The indulgence of the Roman Stations can also be gained by the wearer on the usual conditions. Application for the *facultates* may be made to the Capuchin Fathers, Via Boncompagni, Rome, or to the

Monastère des Sœurs franciscains à Lons-le-Saunier (Jura), France, or to the Convento delle Suore di S. Giuseppe, Via Giosuè Carducci, no. 35, Rome. The booklet is named "Scapulare S. Joseph Sponsi B. Mariae Virginis".

Other Scapulars.

I have already remarked that the Scapular of the Most Precious Blood has no indulgence attached to it, *qua* scapular. The *facultates* which one receives from the Moderator General of the Missionary Congregation of the Precious Blood constitute, as a matter of fact, the permission to admit to the Primary Sodality of that Congregation. Amongst the powers given are: to bless the scapular, the beads, the girdle, and the garments distinctive of the Sodality, and to inscribe the names on the register of the Sodality. One of the permissions given is rather peculiar, namely, to admit any of the faithful who are *in articulo mortis* to the Sodality, provided that the names are afterward registered on the roll of the Sodality, although no actual ceremony of the usual kind has taken place. The priest who has obtained the *facultates* can claim the right of the *Altare Privilegiatum* once a week. The scapular is made of red woollen material, upon which appears the image of the Crucifixion, or of the Most Sacred Heart of Jesus shedding the Sacred Blood into a chalice around which are adoring Angels.[65] The indulgences of the Confraternity are numerous and were approved in the year 1878. They can be seen in the *Rescripta Authentica* (pp. 549-554). The *facultates* can be obtained from the Procurator General at the Casa Generalitia of S. M. in Trivio, Via Poli, no. 1, Rome. The title of the booklet is "Facultas aggregandi Fideles Sodalitati Pretiosi Sanguinis D. N. J. C. cum indulgentiarum Summario, Benedictionum Ordini instructionibus opportunis et quibusdam piis precibus".

The Scapular of Our Lady Help of the Sick may not be so well known amongst English-speaking people, for, like the preceding scapular, it is rather a sign of a Confraternity. The Scapular takes origin from a picture painted by the celebrated

[65] "Cum imagine SS. Crucifixi, vel SS. Cordis D. N. J. C. Sanguinem manantis super Calicem, vel Sacrati Calicis ab Angelis adorati", p. 14. In the Crucifixion scene the angels hold chalices at the wounds.

Fra Domenico of the Friars Preachers. A Brother, whose name was Ferdinand Vicari, one of the members of the Congregation for administering to the sick and infirm founded by Saint Camillus de Lellis, observing the devotion of the faithful to the picture that adorned one of the altars of the Church of the Madalene, was inspired to begin a sodality to aid the sick and infirm. The picture had come to the church in what may be called an extraordinary manner; and whilst it was in the church wonderful things had taken place through the intercession of Our Lady Help of the Sick, devotion to whom was represented by the picture. It was said that Pius V had prayed before this very picture for the success of the Christian arms at the Battle of Lepanto. Twice the picture has been honored with the peculiar ceremony of Coronation, namely, in 1668 and in 1868. A brief and interesting history of the picture can be found in the "Manuale pro Moderatoribus Sodalitatum sub invocatione B. Mariae Virginis a Salute necnon SS. Joseph ejus Sponsi et Camilli de Lellis".

The scapular is of the usual form; the background is of black woollen cloth; on the piece that rests on the breast there is the fac-simile of the famous picture of Fra Domenico under which are the figures of Saint Joseph and Saint Camillus, the two protectors of the sick; on the other piece there is the cross of the Congregation, the small red cross formed of two pieces of red woollen material. This cross is not essential, but carries a special blessing for the sick. This blessing can be found in the *Manuale.*

The *facultates* is really a diploma whereby the priest may (1) aggregate the faithful to the Sodality for the help of the sick and infirm, (2) bless and impose the small scapular, (3) impart the plenary indulgence *in articulo mortis* to any of the Sodality members, (4) bless and indulge the beads for the spiritual succor of the souls in agony. The Confraternity was erected canonically in the year 1860 by a decree of the Cardinal Vicar. Further indulgences and privileges were given the Camilini Fathers by Pius IX and Leo XIII; the indulgences are to be seen in the *Rescripta Authentica* (pp. 621-625). Application for the *facultates* is made to the Generale dei Padri Camilini, Chiesa di Santa Maria Madelena, Piazza di Madelena, Rome.

The Scapular of Saint Michael the Archangel belongs to the Archconfraternity of that name. It was first established in the Church of Saint Eustace and afterward in the Church of Sant'Angelo in Pescheria. The Scapular was approved, and the formula for blessing given, by the Sacred Congregation of Rites, in 1882, 28 March. Before this time, another scapular had been presented to the Congregation, but had not met with approval. On 20 April of the same year, Leo XIII ratified the decision of the Congregation, adding that the picture of Saint Michael should follow the usual representation of the Saint as accepted by the Church. In 1903, the indulgences were granted to the Archsodality *in perpetuum*. Before this time they had been given only for seven years. They are numerous and have been approved, as can be seen in the *Rescripta Authentica*. The scapular is of the form of a shield and is parti-colored. One color is black and the other is blue. The picture of the saint killing the dragon is, as a rule, on the piece resting on the breast, and there is also an inscription "Quis ut Deus". The cords or strings of the Scapular are also parti-colored, one being black and the other blue.[66]

The Scapular of the Immaculate Heart of Mary was sanctioned in the year 1877, and was endowed with the usual indulgences, also with its appropriate indulgences for the special feasts, by Pius IX. The Congregation of Rites, in 1907, approved the formula for blessing and enrolling, and new indulgences were added. The scapular is shaped like the ordinary scapular and is made of white woollen cloth. On the piece resting on the breast there is a picture of the Heart of the Blessed Virgin afire. Out of the Heart grows a lily and the Heart is pierced by a sword. The Heart is also surrounded with a garland of roses.

Lastly, there is the Scapular of the Holy Face. The Scapular is made of two pieces of white woollen cloth. On the piece resting on the breast there is shown on white linen the Sacred Face of our Divine Lord as imprinted on the Towel of Saint Veronica.

[66] The Confraternity was canonically erected in 1880 and its aim is to invoke the assistance of the warrior Archangel in the struggle to overcome the world and Satan. The President of the Archconfraternity has the power to admit the faithful to the Pious Union of Saint Michael, and gives permission to establish the Confraternity. The priest in charge can bless and enroll in the scapular according to the form approved by the Congregation of Rites.

When the Scapulars are Blessed and Imposed Cumulatively.

Permission to enroll in the individual scapulars does not by any means imply permission to enroll in the scapulars *cumulative*, or collectively. Neither can any of the Generals of the Orders to which the scapulars belong give this permission, for the Holy See reserves this power to itself, and so there is always special delegation for blessing and enrolling in two or more scapulars at one and the same ceremony. It is well to mention that, if the priest has the *facultates* for all the scapulars in which he enrolls *cumulative*, the enrolment is not invalid, but it is certainly illicit. Although the formula provides for the blessing and enrolling in five or four scapulars, nevertheless one possessing this faculty can use it for numbers less than five, keeping to the ritual intended for each scapular. On the other hand, permission from the Holy See for the blessing and enrolling *cumulative* presupposes the permission already obtained for each individual scapular, without which the permission of the Holy See is useless. This permission is granted by the Holy See alone, because it desires that as a general rule each scapular be blessed and imposed with the proper ceremony, since that alone expresses the purpose of the devotion in the full way desired and approved. The shorter forms are for special occasions and to meet special wants.[67]

In an answer given by the Congregation of Indulgences, in the year 1887, 26 March, it is insisted on, that when the scapulars are given *cumulative*, the form prescribed by the Congregation must be adhered to, and the mere sign of the Cross will not do. The obligation of inscription holds for every one of the scapulars that require it from their nature of Confraternity, and the permission of the Holy See to receive members *cumulative* does not affect the rights of each scapular.[68] It was, moreover, decreed that priests using the faculty of the Holy See should ascertain if the scapulars be really distinct and in the due form, so as to be worn in the proper way.[69]

[67] *Rescripta Auth.*, S. C. Indulg., 12 Sept., 1883, pp. 679-81.

[68] Juxta formulam ad normam Dec. 18 Aug. 1868; Respon. 26 Mar. 1887.

[69] S. Cong. Ind., 27 April, 1887. This condition is never dispensed with, but some missionaries have obtained from the Holy See special permission in reference to the formula.

The cord of the scapulars must be attached to each. As I have already said, the one cord necessary is the cord of the Passion Scapular which even with other scapulars must have its own red cords or strings. The scapulars are not to be sewed together unless at the upper edges, namely, the side attached to the common cord. Neither is it sufficient to have one rather large scapular with different colors depicted thereon, or even to have interwoven the various parts of the scapulars so as to make a parti-colored scapular representing all. Should the scapular, or scapulars, be so formed by mistake that two parts of the one scapular be upon the breast or on the back, the indulgence is not gained by wearing the scapular so placed.[70]

When arranged together, the White Scapular of the Trinity should be first, so that its parti-colored cross may be visible; and the Red Scapular of the Passion should be last, so that the two images of Jesus crucified and the Hearts of Jesus and Mary may not be covered by any of the other scapulars.[71]

The blessing of the scapulars and the imposing of them must not be performed apart, and the minister blessing must be the same as he who imposes the scapular or scapulars.[72] The plural form must be used when more than one person is being received into the confraternities.

The wearers of the scapulars are not at liberty to change either the form of the scapulars or the colors, but in every case they are obliged to follow the prescribed rules. They are always safe in adopting the ordinary scapular worn by the faithful, for it can always be presumed that they have come under the notice of the proper authorities. Even when the scapulars are almost identical in color and form, the one scapular is not sufficient for gaining the two sets of indulgences. These facts were determined by the Congregation of Indulgences in 1886, 10 June.

In reference to the scapular medal taking the place of the scapular itself, it is well to remember that the medal must be blessed for each scapular that it is intended to represent. Unless in the cases already referred to, due enrolment by the

[70] *Decr. Auth.*, nn. 408 and 423.

[71] Bèringer, *Les Indulgences*, II[e] partie, III sect., p. 392.

[72] 16 June, 1872, n. 430, p. 387.

proper authorities must have preceded the use of the scapular medal, so that the indulgences of each scapular may be insured for the wearer of the medal.[73]

Conditions for Gaining the Indulgences.

Occasionally we find amongst the conditions for gaining the indulgences attached to the scapulars that the wearer must be *corde saltem contrito*. By this is intended that for the gaining of the indulgence, if one be in the state of mortal sin, one must make an act of contrition and have the intention of confessing. It does not mean that one already in the state of grace is compelled to make an act of contrition.[74]

When one of the conditions affixed to the gaining of the indulgence is the reception of the Sacraments of Confession and Holy Communion, difficulties may arise from various causes, and about the more common causes a few words will not be out of place.

The legislation regarding Confession and Holy Communion has changed considerably within recent years. On 19 May, 1759, it was decreed that Confession made on the vigil of the indulgenced feast was sufficient to gain the indulgence. The same legislation in regard to Communion was enacted on 12 June, 1822. This privilege for both Sacraments was extended in 1870 to every kind of indulgence that prescribed their reception. There were feasts that began on the day preceding, namely, at what is called the First Vespers of the feast. There were others the indulgence for which was confined to the natural day.[75] As might be expected, special legislation was made for those who were in the habit of confessing regularly. It was enacted that all who confessed, as a rule, every week could gain the indulgences of that week, even though for some reason they had been impeded for a week at times, as long as there was a truly established custom of confessing every week. In this latter case it was, needless to say, necessary to be free from the guilt of mortal sin when the indulgence was to be gained. To encourage daily communicants Pius X gave per-

[73] Authorities already given. Cf. also *Sacri Scapolari e Medaglia di Sostituzione*. Rome. 1913.

[74] S. Cong. Ind., 17 Dec. 1870. Vol. 6, *Acta Sanctae Sedis*, pp. 388-389.

[75] L. c., pp. 197-199.

mission to all who regularly received as daily communicants to enjoy the privilege of Clement XIII, with the further privilege that they could gain every indulgence, although they had not made actual confession inside the week, as long as they were in the state of grace.[76] This legislation made in 1906, was followed by a further decree of 11 March, 1908, in which it was stated that for those who did not go weekly to confession and did not come under the description of daily communicants, it was sufficient if confession were made within three days of the feasts that were indulgenced with a *toties quoties*; when, however, the indulgences were to be gained only once, then two days were allowed.[77]

Until the legislation of Pius X, even for those who were not conscious of any mortal sin, confession was of obligation when it was mentioned as one of the conditions of gaining the indulgence. It was also prescribed that those who had confessed within the week, and yet were not truly weekly frequenters of the Sacrament, could not avail of the permission given to weekly confession. No doubt when peculiar circumstances arose, the Holy See gave liberal opportunities for gaining the indulgences, for example, because of the scarcity of confessors for the great feasts; but no general leave was extended.[78]

The infirm and those who on account of age could not comply with the obligation of Holy Communion or the visits to the churches had special legislation to give them an opportunity of enjoying the spiritual benefits of the Church. The confessor is the person who has received the power to commute the conditions in regard to Holy Communion and the visits to the church into works of piety and charity that are possible to those impeded by age or infirmity. More than one decision about these commutations has been given.

Those who are residing in an institution for the purpose of instruction or some such reason, as well as for religious purposes, can gain the indulgences attached to the feasts of their scapulars by visiting the church or oratory of their institution,

[76] 1906, *Act. S. Sedis*, vol. 39, 14 Feb.
[77] See Comments of Vermeersch, vol. IV, pp. 138-139.
[78] *Dec. Auth.*, n. 214, p. 191, 19 May, 1759.

if the church or oratory be a recognized place for fulfilling the obligation of hearing holy Mass.[79]

By a decree of the Holy Office, 26 January, 1911, the time for gaining the indulgence of the feasts was changed to one of greater convenience, namely, the time begins now at noon of the day preceding the feast and ends at midnight of the feast itself. Up to that time the First Vespers and sundown were the limits of time in some cases, and the natural day in others. Now there is uniformity for all places and all indulgences.[80]

It remains now to remark that all the indulgences attached to the feasts of the scapulars can be gained by visits to the parish church when there is no opportunity to visit a church of the order to which the scapular belongs, or a church of the confraternities of same. This does not hold good in reference to the *toties quoties* indulgence, although it is so stated in some of the booklets treating of these indulgences. However, since the permission granted by the late Holy Father to the General of the Carmelites, it appears to hold good for the Feast of Our Lady of Mount Carmel.

To complete these general remarks it might be well to mention that the donation which accompanies an application for any of the *facultates* mentioned is generally one lira, namely, about nineteen cents in American money.[81] Some few *facultates* may require more, for instance the Blue Scapular of the Immaculate Conception and the diploma for the Scapular of Our Lady, Help of the Sick, because the printed matter that accompanies them is rather voluminous. In some cases only half a lira is expected and in others it is left to the generosity of the applicant. I am not aware of any donation of more than two lire being expected. When the amount of printed matter and of clerical work in connexion with the *facultates* is considered, the donation is really only nominal. Besides, no application, even without donation, is ever refused.

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[79] Cong. S. Officii, 26 Jan., 1911. Cf. Vermeersch, vol. IV, p. 320, 14 Jan., 1909.

[80] Cf. Vermeersch, *Annotationes,* vol. VI, p. 8.

[81] Since the change in the value of the money in the various countries, this valuation does not hold good. Here the donation is spoken of in terms of pre-war conditions.

THE MONKISH STORY OF OUR MODERN ALPHABET.

MUCH as the study of ecclesiastical history has improved in recent years, popular and scholastic manuals still take but little account of some modern sciences, whose results are of the highest importance for the supplementing and co-ordinating of historical evidence. Paleography, a science which might be roughly described as a critical history of the alphabet, provides an admirable example. It is a study which of late years has made enormous strides, especially in France and Germany, and the facts that it has established are of a kind which emphasize and illustrate the part of the Church and her institutions in the formation and preservation of the culture we inherit and enjoy. A constant attention to these facts would drive home the teaching of many a page of Church history. Even a brief sketch of some of them may perhaps be fortunate enough to awaken an interest in an aspect of history prone to be neglected, revealing the story even of the "Dark Ages" as something more than a chronicle of parish brawls.

Civilization has ever gone hand in hand with the alphabet as the means of spreading and preserving it. In Latin civilization few arts, if any, show such constancy in their development as that of writing, and few reflect so well the various phases of culture and the historical evolution and connexion of its various forms. Registered in what we might call the genealogical tree of the Latin alphabet we see the varying fortunes of our civilization from the Rome of the Emperors to the times of the printing press and newspaper.

The oldest form of the Latin alphabet is identical with the archaic Greek letters brought to Italy by the Greek colonists of the South.[1] A famous example is the inscription[2] under the "Lapis Niger" in the Roman Forum, supposed to mark the grave of Romulus. From these archaic Greek letters come the root-form of the Latin alphabet, long after christened "capital". The capitals, written hastily and adapted to every-day use, give the "current capital", familiar to students of ecclesiastical history from the *graffiti* scribbled by fourth-century pilgrims on the walls of the Catacombs. The "current

[1] Steffens, *Lateinische Paläographie.* Trier. 1909. P. I.
[2] Steffens, ibid., 1.

capital", which varies considerably in form, will become of prime importance with the collapse of the social fabric of ancient Rome.

So far our story reveals a civilization uninfluenced in its essentials by Christianity. Almost immediately, however, the new factor begins to be felt and soon will leave its mark on everything.

The first sign of Christian influence on the alphabet is in the "uncial" lettering which we find appearing from the fourth century onward and in Christian manuscripts alone. Text-books [3] generally put it down in an off-hand way as the outcome of a rounding of certain letters in the capital script. Against such an explanation, however, it might be pointed out [4] that many of the capitals (such as O, C, D) are already rounded, and that of those remaining only four (a, e, h, m) are more rounded in the uncial than in the capital script. The origin of the uncial must rather be explained by the outstanding fact of social history at the time, the public triumph of Christianity.

Ludwig Traube noted the fundamental fact that the uncial is a distinctly Christian script. We do not see it rise like other scripts after a gradual development, but appear, suddenly as it were, and in its perfection, in the third and fourth centuries. Contemporaneously we have the first signs of Latin uncial, and the first versions of the Bible into Latin. Moreover, it is in Africa that the uncial first makes its appearance, and there likewise that we first find Latin versions of the Scriptures. Complete these data by a comparison of any two pages of Greek and Latin uncial, and the conclusion will present itself that the Latin uncial is simply an imitation of the Greek, arising from the desire of the Christian scribe to leave on his work the artistic stamp of the Greek page he was translating.

Partly from the uncial and partly from the rough "current script" of the time was formed the "half-uncial"—its first

[3] Cf. Steffens, *op. cit.*, p. IV; Thompson-Fumagalli, *Paleografia Greca e Latina.* Milano. 1911. P. 68.

[4] As was done by the Rev. Professor Melampo in his course of lectures on paleography in the Vatican archives. In his view on the uncial script he is followed by the present Vatican professor, the Rev. Bruno Katterbach, O.F.M.

use being for marginal glosses, for which the "current script" would be too large and untidy and miniature capitals or uncials too tedious. Its importance lies in its exclusive adoption in the busy monastic *scriptoria* of Ireland, when Christianity had brought Latin letters to that country. From this fact the semi-uncial became the basis of the *scriptura Scottica*, which, through the foundations of Irish missionaries, acquired in the early Middle Ages a sort of artistic primacy, similar to that of Parisian Gothic in the succeeding period.

In ancient Rome the book trade was a flourishing branch of commerce, the abundance of slave labor making printing unnecessary and possibly accounting for the absence of any discovery of the kind. The "library" hands, capital and uncial, would take the place of print at the present day. With the political break-up of the Empire and the plundering of Rome itself this flourishing book trade came to an end, and with it the genuine capital script of Roman times, later capitals being but revival and mimicry.

Roman civilization, however, after the crash of the social organization on which it depended, found a refuge in the monasteries, then increasing in numbers and importance in Western Europe. The Church, which Roman statecraft had worked so long to destroy, stepped into the breach as the guardian of that civilization which Imperial Rome had been incompetent to preserve. It is in the story of the alphabet more than in any other monument that we find this fact, as it were, reflected and registered. The fundamental work of preserving literature by the multiplication of books fell almost entirely upon the monks.

Naturally, not all the monks, nor even the majority, would be experts in the art of writing. Such as were would be employed in producing liturgical books, in the uncial script already consecrated as the appropriate hand of the Christian calligrapher. The few specialists, however, would be altogether insufficient to furnish the supply of books which the monastic rules suppose.[5] All the monks, then, who could write at all had to set to work transcribing books, and that in the

[5] That of St. Benedict, for instance (Chapter XLVIII), prescribes daily reading and supposes each monk to have a volume for himself. At the beginning of Lent a book from the library is to be given to each.

only script they knew, the ordinary handwriting of the time, the later Roman cursive which developed from the "current capital" of earlier times. Ireland, however, which, as we have seen, had adopted the neater "half-uncial", formed an exception to this rule.

This somewhat unsightly "later cursive" forms the basis of the "national scripts" of the Continent, which fill the space between the fall of the Western Empire and the Reform of Charlemagne, and in Spain and Southern Italy continue still further into the Middle Ages. As the monastic *scriptoria* acquired experience and developed traditions, the lettering assumed more shapely and stereotyped forms, known to later times as "national scripts". Most characteristic of these were the Beneventan in Southern Italy and Dalmatia, and the Visigothic in Spain; less so what is called the "Merovingian" in the Frankish dominions, and the Germanic in Germany. The two latter sometimes fall, more or less, under the influence of the Irish half-uncial.

The Caroline script, taking its name from the reform of the alphabet under Charlemagne, may be considered the masterpiece of the monks on the Continent, the culminating point in their perfecting of the rough later cursive with which they started. The Caroline reform, however, was not a gradual evolution, such as brought about, say, the Beneventan script, so much as a reform consciously carried out on principles of legibility and simplicity. In the Frankish dominions, as we have noted, the so-called Merovingian was the ordinary script. In France itself, however, the old continental half-uncial, in company with other marks of Roman culture, had lingered on to a greater extent than elsewhere. Indeed, a type of the Merovingian arose there, distinguished by its borrowing of half-uncial forms, and now known as "pre-Caroline". Moreover, Irish missionaries, bringing with them their own half-uncial, had left their mark on many parts of France. Thus there arose in France a tendency to reform on the basis of the half-uncial, resulting in the Caroline script (practically identical with our modern print), for which the patronage of Charlemagne secured acceptance throughout the greater part of Europe.

The monasteries had now completed the work of handing on to the new Europe of the Middle Ages the cultural heritage of Rome. With the foundation of the University of Paris and the consequent rise of similar institutions, mainly through the help and encouragement of ecclesiastical authority, in the chief cities of Europe, culture came no longer to be centralized in the monasteries. The change is once more to be seen in the history of the alphabet, in the rise and spread of the Gothic script. The "Gothic" or angular script would seem to have first developed from the Caroline in the North of France, but its subsequent spread was due to its adoption in Paris. Its angular form and wealth of abbreviations were well suited to the work of the bookshops which arose to supply with all possible haste the demand for books among University students. Such students, carrying home their standard text books, spread the Gothic script far and wide. Even the Beneventan and Visigothic scripts, which had held their own against the Caroline, finally gave place to the Gothic. Ireland alone, and, for a time at least, part of Scotland, still held to the old monastic hand, which continues in use for the writing of Irish even to the present day. Thus the Gothic became practically universal in Western Europe, giving it once again, as in ancient Roman times, a more or less uniform script.

But the story of our monkish alphabet is not yet closed. The Gothic, as we have seen, is a modification of the Caroline script of the monasteries. Moreover, especially in its system of abbreviations, it shows the influence of the later Irish script, likewise the product of the monks. Still it is, as we have seen, in its essentials, a product of the later medieval bookshops, and marks definitely the time when the monasteries have ceased to be the sole, or even the principal centers of general culture. Thus, had the alphabet remained Gothic, the mark of the monks upon it would have been but indirect. What follows is a curious example of the irony of history.

The humanists of the Renaissance had no special reverence for monks or clerics. Indeed, generally speaking, they displayed a zeal for brushing aside the marks of monastic culture and returning to the pure founts of paganism. Historical criticism, however, was not their strong point, and their lack of it led to some curious results. Finding before them the

angular script of the Universities and having their artistic taste offended by its lack of grace and simplicity, they proclaimed it barbarous and uncouth, and in their horror christened it " Gothic ". The responsibility of the monks for anything barbaric could not, of course, be questioned, and so much was written against the evils of the " monkish " letters. In their search for something better the humanists came across some Italian manuscripts in the Caroline script. Seeing the writing to be stately and simple, they concluded in their wisdom that it could belong but to ancient Rome, and forthwith revived it as the Renaissance script, the alphabet of modern print. Thus, in their anxiety to escape from monkish influence, did they revive and perpetuate the genuine " monkish hand ".

SEUMAS A BLÁCA.

A CLERIC'S USE OF HIS TIME.

WE often say hyperbolically, " I have no time to spare ". We are busy or we think we are, albeit a strict examination and an honest one would reveal to us that we have the time to do more than is demanded of us, if we wish to do it. It is not this kind of person that my suggestions are meant to assist; what they need is a moral reformation on a minor point.

There are many of us priests, however, who are called upon to do all sorts of tasks—service in hospitals, convents, the confessional—with our Breviary, etc., to fill up the gaps. The object of my writing is to show that we can do all these things and find time to spare, and plenty of it, if we properly systematize the work to be done.

The answer usually given to the problem of how to find time for the multitudinous duties of a busy pastoral life is the " Horarium ". For " Horarium " I would substitute " Hebdomadarium ", although it is a word hardly found in our popular dictionaries.

The priest in a poor mission has every conceivable job placed on his busy shoulders. The writer of a very interesting article in the ECCLESIASTICAL REVIEW recently encouraged him to become a carpenter. One has sometimes acted as a plumber in distress—the job was one in which you could not afford to call in the professional, for plumbing is an expensive

item. The amateur plumber was more or less in distress when the job was completed. As for fusing of the electric light, that is an experience common to us all. Many of us have to do a bit of painting and whitewashing; or the old armchair needs mending. You cannot afford a new one. The springs have worked loose and the stuffing is coming out, forcing you to turn upholsterer. These are just a few samples of the domestic tasks some of us have to turn our hand to. Your writing-machine gets knocked about during the spring cleaning, and thus a job of the mechanical engineer has to be done at home by the " pastor animarum ".

Among your people you are supposed to be something of a physician. The dear folk of the slums—God's own people they are in their beautiful trust in Him and their Faith and Love—often ask medical advice and sometimes trust their priest more than the doctor, especially if the latter, as with us in England, is the parish doctor; for, however excellent he may be, the poor are mistrustful of all parish officials. A priest may not like meddling in things appertaining to the doctor's province. Apart from the appreciation of our own ignorance in medical matters, there is professional etiquette which forbids us to interfere with another's business. Sometimes, however, there is no way out, and you are forced by circumstances to give iatric advice or attention.

Sometimes we are compelled to act as lawyers. One has to go warily in this matter. The law is more risky to touch than medicine. Schoolmasters we are frequently. We have to act as arbitrators in disputes, write letters to absent relatives, sign papers, and the rest. In a word, the priest has to be a sort of general information bureau, in a poor parish. Besides, there remain duties in the social line—dinners and such like.

We now come to our strictly priestly duties. The Divine Office occupies about an hour each day, and that is of strict obligation. Holy Mass with its preparation and thanksgiving takes an hour, at least, especially if we have not grown slack about meditation. Who has not done so outside the seminary or similar institutions? There are our sermons to be prepared. To neglect any such duty on account of pressure on one's time is the falsest economy. A sermon prepared some days before its delivery is like a seed that matures before it is taken out

of the mind and made to flower in the pulpit. More on that matter anon.

Theology requires rubbing up, and that cannot be done cursorily. A priestly friend who was about to move into a new mission requested the curate already on the premises kindly to arrange the books before his arrival. All the theological works were placed at the very top of a high bookshelf, the curate remarking that they would not often be wanted. That curate, but recently ordained, had acquired an unusual amount of experience in a short time. "Consummatus in brevi, explevit tempora multa", though not exactly as the Book of Wisdom desires. Moral Theology cannot be put out of the way so easily; it is of such continual application, even if we use only a synopsis. "Fomes pigritiae—compendium hoc", as Cardinal Vives calls it.

One gets quite dizzy as he proceed with the enumeration of studies which ought to be attended to. Church History, Canon Law (which, though it has been codified, is still "multum in parvo"), Apologetics, Holy Scripture, and many other kindred studies need to be revised or disinterred from the dust of college days.

Then there are in our pastoral work certain phases that demand preparation and thought. Confraternities and committee meetings require attention, though one may be tempted to let these things go. "Cui bono" was a frame of mind that Canon Sheehan in *My New Curate* dilated upon impressively many years ago. "Martha, Martha, sollicita es et turbaris erga plurima. Porro unum est necessarium." These words come to us as an excuse for staying our hand in labor, till we remember that St. Paul, preacher and writer, was also busy with tent-making.

Truly, "one man in his time plays many parts". This is the brief conspectus of our many obligations. Now for a respectful suggestion. Let us take a survey of our duties combined with our recreations, for the latter are no less necessary than the former.

Our hour for Holy Mass is one that is fixed for us, by parish arrangement, or by ourselves to suit the convenience of our people. Closely allied to the Mass is our daily meditation. This is a matter that generally stirs us to fits of repentance

during retreat time, and is the object of many resolutions. Unhappily, on this head the words of a staintly religious are too often true: "After a retreat it is no longer 'Glory be to the Father', etc., but 'As it was in the beginning, is now, and ever shall be'."

Without wishing to lower the spiritual standard of the priestly life, I would propose as practical, regarding daily meditation, that one spend a quarter of an hour's preparation for Mass in meditation, and again after Mass fifteen minutes by way of meditation, to be followed by the Little Hours of the Office. The subject of the meditation would be suggested by the feast of the day, that is to say, the Mass and the Office, thus preventing the latter from becoming the proverbial "Domine, ad festinandum me, adjuva" of the busy celebrant.

Allied to the Mass is the Office, and, as there is a fixed time for Mass, one should have a definite time for the Office, for liturgically at least it is part of the Mass. We have accounted for Little Hours. Vespers and Complin are best said directly before the midday meal. The advantage of finishing the day's office before the afternoon lies chiefly in the fact that we can feel what our old friend Livy calls "animus religione liber". With the closing of Complin the "onus diei" ceases. We will find it an excellent tonic for the temper, which itself is an aid to digestion. Matins and Lauds should be said before the evening meal, on similar grounds. Our evening meal is fixed for a definite hour. Surely there should be no great difficulty in anticipating the Office half an hour before.

A conscientious pastor will of course spend some time each day, if possible, in the school. Catechism, given in the morning, will occupy his mind and heart, while he thus gains also the affection of the children who are to be the strength of the Catholic parish life in days to come. If he have no school, God help him, for he is missing one of the chief joys of a priest's life. Catechize every day. It not only brings you into proper touch with the parents through their little ones, but it also fashions the preacher and lightens besides the burden of your Sunday sermon. If it does not develop an orator, it will put heart into what you say from the pulpit or altar; and that is better than the "high-brow stuff" one sometimes hears in our churches.

After visiting the school there remains in the average pastor's weekday some time for his personal obligations—answering letters and settling accounts. It is wisdom to be prompt in correspondence, especially of an official nature. And then take up a book that has some value for your priestly life. Half an hour's systematic review of your moral theology is a wonderful aid to pastoral efficiency. Probably it is better to use for this purpose a compendium, such as Pruemmer's or Arregui's manuals. You will find that these will answer the more practical questions affecting your work and will stimulate to consultation of other pertinent sources without the unnecessary labor involved in wading through pages of speculative moral treatises. As for the study of Dogmatic Theology, we often find it dry, especially if our work is in quarters among the poor whom speculative thought does not console. The most interesting way to study Dogma is to use Apologetic Theology. It brings us into contact with Dogma, Philosophy, Church History, and a hundred and one practical and attractive topics that furnish suggestive instruction for our people. Canon Sheehan, besides his splendidly helpful stories, in most of which he combines apologetics with romance and pastoral amenities, has done useful work in editing a small handbook which is calculated to create not only an interest in but a fascination for the study of Apologetics.

The afternoon is comparatively free for the majority of priests out of our large cities. There is comfort in the thought that we have done some study, visited the school, and completed the day's Office. There remains leisure for the exercise of spontaneous service, which may be made a recreation as well as a benefit to others. Go out and see your people. Get right into their homes and hearts. Some priests visit their parish in the manner of water-rate collectors or canvassers for a street directory. The people resent this method very much, though they do not show it. The poorer the people, the longer you should stay; and the slacker the sinner, the more cheerful their priest should how himself. It is an old saying and a true one, that more flies are caught on a lump of sugar than in a barrel of vinegar.

After the evening meal one naturally inclines to recreation. A visit to the men's club, if you have one, does good both to

yourself and the members. Drop in for a smoke with men friends at their homes. It is very useful to cultivate the non-Catholic husbands of Catholic wives in this way. You do not come to talk religion, but the varied knowledge that a well-read priest displays to a person outside the Church is a certain proof of the reasonableness of the Faith. To stay at home is as a rule to indulge in light literature or any hobby one fancies which may be also profitable.

One more word. Before ending the day it is wise to think over the morrow's meditation, the thoughts of the Gospel, after night prayers.

The foregoing is an outline of a profitable way of spending the day fully, and yet finding time to spare for other tasks that periodically occur. I stated in the beginning that the horarium was of little use, as a time-saving device. The above general scheme is meant to act as a guide and is not to be slavishly adhered to. We are to be masters of our time, not the reverse.

Into the above scheme enters the duty of sermon preparation. Some of us are too dull to take advantage of the schemes provided in them. A good system of sermon preparation would seem to be the following. On Monday morning, instead of studying Morals and Dogma, read up matter for the next Sunday's sermon and take a few notes. During the week, the subject is well digested, and parts of it, as far as applicable, are brought into the catechetical instructions given in the school. On Friday evening make a synopsis, without any reference to notes, and then go over it before retiring to rest at night. It is well to repeat the sermon to oneself before delivering it.

A little anecdote helps to point the sermon. It is the system of parable, most suitable to the Western mind. The children are fond of a little "jam" to help digest their bread, and so are their elders pleased with a little "jam" to help down the dry bread of our sermons.

It is an education in many ways for a priest to visit the sick in hospitals, spontaneously and apart from the sick calls that bring him there as a matter of duty. It not only affords better opportunity for arranging the proper administration of the Sacraments, but stamps the priestly character with the beati-

tude of mercy which makes converts. Whether the institution is in charge of sisters or or lay authorities, it is always wise for the priest to pay his respects and consult with the nun or nurse at the head of the department. In the case of non-Catholic nurses the recognition of their authority is likely to benefit the patient spiritually, and that is what we mean to accomplish in all cases. Women are more apt to be sensitive in matters of their authority than men; and to go out of our way to show deference to them in their charge often facilitates a deathbed repentance or a conversion.

To perfect your efficiency, take a day off in midweek to visit your priest friends. The interchange of thought is mutually helpful and often more beneficial than conventional spiritual exercises which we hold of obligation. On the day you intend to spend away from the parish, get all your Office said before you start out. Do it if possible before the tabernacle in the church. It is better said there than in the railway train amid distractions; and it may carry graces to the parishioners, sick or needing you during your absence.

To sum up. *Sunday*: duties already fixed for us; *Monday*: sketch your sermon in the morning; *Tuesday*: school, reading, correspondence, parish visits; *Wednesday*: school, reading, etc., as indicated in the foregoing pages; *Thursday*: *a dies non*; *Friday*: revise sermon, etc.; *Saturday*: reading, confessional.

CLERICUS URBANUS.

LEAVES FROM A MEDICAL CASE BOOK.

The Man who Laughed.

HOWARD JEFFERSON was a man who remained in the rank and file of his profession less from lack of ability than of initiative. Ambition did not seem to stir him to push his way to the front, where I believe he could have found a place without difficulty, and on one occasion I hinted as much to him. His reply was characteristic.

"Oh, I don't know," he said. "If you specialize, you must take the ultimate responsibility of things. I hate problems; I like a straightforward plain-sailing job that hits you in the eye. If I get Chinese puzzles in my practice, I shall turn them over to the rival across the road."

yourself and the members. Drop in for a smoke with men friends at their homes. It is very useful to cultivate the non-Catholic husbands of Catholic wives in this way. You do not come to talk religion, but the varied knowledge that a well-read priest displays to a person outside the Church is a certain proof of the reasonableness of the Faith. To stay at home is as a rule to indulge in light literature or any hobby one fancies which may be also profitable.

One more word. Before ending the day it is wise to think over the morrow's meditation, the thoughts of the Gospel, after night prayers.

The foregoing is an outline of a profitable way of spending the day fully, and yet finding time to spare for other tasks that periodically occur. I stated in the beginning that the horarium was of little use, as a time-saving device. The above general scheme is meant to act as a guide and is not to be slavishly adhered to. We are to be masters of our time, not the reverse.

Into the above scheme enters the duty of sermon preparation. Some of us are too dull to take advantage of the schemes provided in them. A good system of sermon preparation would seem to be the following. On Monday morning, instead of studying Morals and Dogma, read up matter for the next Sunday's sermon and take a few notes. During the week, the subject is well digested, and parts of it, as far as applicable, are brought into the catechetical instructions given in the school. On Friday evening make a synopsis, without any reference to notes, and then go over it before retiring to rest at night. It is well to repeat the sermon to oneself before delivering it.

A little anecdote helps to point the sermon. It is the system of parable, most suitable to the Western mind. The children are fond of a little "jam" to help digest their bread, and so are their elders pleased with a little "jam" to help down the dry bread of our sermons.

It is an education in many ways for a priest to visit the sick in hospitals, spontaneously and apart from the sick calls that bring him there as a matter of duty. It not only affords better opportunity for arranging the proper administration of the Sacraments, but stamps the priestly character with the beati-

tude of mercy which makes converts. Whether the institution is in charge of sisters or or lay authorities, it is always wise for the priest to pay his respects and consult with the nun or nurse at the head of the department. In the case of non-Catholic nurses the recognition of their authority is likely to benefit the patient spiritually, and that is what we mean to accomplish in all cases. Women are more apt to be sensitive in matters of their authority than men; and to go out of our way to show deference to them in their charge often facilitates a deathbed repentance or a conversion.

To perfect your efficiency, take a day off in midweek to visit your priest friends. The interchange of thought is mutually helpful and often more beneficial than conventional spiritual exercises which we hold of obligation. On the day you intend to spend away from the parish, get all your Office said before you start out. Do it if possible before the tabernacle in the church. It is better said there than in the railway train amid distractions; and it may carry graces to the parishioners, sick or needing you during your absence.

To sum up. *Sunday*: duties already fixed for us; *Monday*: sketch your sermon in the morning; *Tuesday*: school, reading, correspondence, parish visits; *Wednesday*: school, reading, etc., as indicated in the foregoing pages; *Thursday*: *a dies non*; *Friday*: revise sermon, etc.; *Saturday*: reading, confessional.

CLERICUS URBANUS.

LEAVES FROM A MEDICAL CASE BOOK.

The Man who Laughed.

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"Why not specialize in housemaid's knee?" I said. "You won't get any problems there!"

"You never know," he said. "I shouldn't wonder if some funny fool will come along and put it down to pituitary insufficiency!"

And so Jefferson passed out of hospital life without any regrets, while I cast many a longing glance at those fortunate ones whose positions I knew very well in my heart my own abilities would never entitle me to attain. He and I were the only two Catholics of our year; and we had formed a friendship partly on the basis of a common faith and partly as a result of an attraction that sometimes draws together men of opposite temperaments and widely differing outlook. When, some years after, he wrote to me and asked if I would care to go into partnership with him I accepted the more readily as I recognized that our characters, being in many ways complementary, would probably work together without friction. And so it proved; for we both had the grace to see each other's point of view and our own limitations, and it fell out more than once that Jefferson's "Chinese puzzles", as he called them, were saved from finding their way to the rival's door. He habitually underrated his own abilities, and would bring problems to me which he was quite capable of solving himself. His excuse was that he "couldn't be bothered with them", and he frankly admitted that he did not mind bothering me. And in some instances I was only too grateful to be bothered, notably in the case now to be narrated.

It was one Sunday afternoon that Jefferson walked in and found me dozing before a comfortable fire.

"Very unprofessional this, Manners," he said, "very unprofessional. Now *I* have been visiting the sick like a good Christian. Worst case of pneumonia I have ever seen, matter of fact."

I yawned. "And therefore you have merited a cigar *de condigno*. But you haven't come to tell me that. What is it?"

"A case, Manners—a real good case after your own heart. One of those 'Messrs. Body and Soul, Limited,' you know. To come to the point, it's a Johnny who is always laughing whether he likes it or not.

"It's old Welby, the solicitor. You know, there have been queer things said about him lately; but he is quite gone off the rails now, I think. He walked in last week looking the picture of misery; you would have spotted him at once as bad neurasthenia; a glance would have told it. I sized him up of course as far as that, but his tale—well, it's just this, that he laughs uncontrollably whenever the clock strikes three in the afternoon."

"Only then?"

"No, not only then; at various odd times as well, but always then. He knows when it is coming on; he has a regular *aura* just above the eyes which he calls 'feeling funny in the head,' and the moment after he starts to laugh, wherever he is or whatever he is doing. You can imagine it is a bit awkward at times; he was talking to a client the other day, listening to his tale of woe, you know, when out came this laugh, and of course out went the client like a shot. Can't blame him either. And there is another thing—mixed up with the laughter is another habit: every now and then without any apparent cause or reason he suddenly spits out, 'Damn you, go away,' jerks his head and twitches his body like a doll on strings—nearly always does this at three o'clock, but at all sorts of times day and night—wakes up from dreaming saying it—woke up one night laughing as well."

"Tic convulsif," I said.

"Did you ever see 'tic convulsif' with an *aura*, or associated with a special time?"

"I have never seen it at all, Jefferson. I have only seen the minor habit spasms you get in neurotic children. But I do not see why it might not have. And as to the special time, there is something behind that, evidently. Did you get a history?"

"No, I got a yarn instead. But wait a moment—this is the interesting part. It was a quarter to three when he called. He apologized for coming out of surgery hours, but said he was pressed for time. Really, his idea was to let me hear the laugh. When three o'clock came he was talking away telling me his case, and right bang in the middle of a sentence—he laughed. And I tell you what, Manners, it was simply diabolical! He gripped his chair, sat bolt upright, his eyes

opened and the pupils dilated, and then he laughed right *at* me, so to speak, as if he hated me like the devil. And then he suddenly stopped, his eyes closed, his mouth shut with a snap, and he fell back in his chair like a limp rage, with great beads of sweat on him. Well, I gave the poor beggar a tot of brandy, he seemed so collapsed, and told him to pull himself together and tell me how it all started. I felt sure, as you say, that there was something behind this three-o'clock business."

"One moment," I said. "Was there a clock in the room he could see, or one in the house anywhere he could hear?"

"Neither. There was one in the room, but it was behind him, and it pointed to one minute past the hour when he started laughing. But then he told me that he always felt it was three o'clock, just about the time, and that the memory always recurred to him then. And, according to his tale, he was out one afternoon and stopped to look at a picture shop. One of the pictures caught his eye, 'screamingly funny,' he called it, and he laughed right out at the thing and at the same instant heard a public clock strike three. Then the next day, when the time came round, the memory came up and he laughed, and so on and so on; in other words, he wanted me to believe the whole thing was nothing but auto-suggestion which had simply got hold of him somehow and was driving him to desperation. And it wasn't good enough."

"Of course it wasn't. Besides, what about the swearing?"

"That, according to him, was just anger at the annoyance of the thing; he spoke to the memory as if it were a person, and then that became a habit also. And there he sat, talking to me, avoiding my eye, nervous and restless, you know—just like a man with a bad conscience—and all the time I knew he was lying in every word he said, and the upshot of it all was that when he had done I told him so, straight out."

"And what happened?"

"Quite a dramatic little scene, Manners. I looked at him for a moment in silence. Then I said, 'Look here, Mr. Welby, it is not a bit of good coming to a doctor with a yarn like that. *What really happened that day at three o'clock?*'

"'I—I have told you, doctor.'

"'*What really happened?*' I leaned forward and touched him on the knee. You should have seen his face! He jerked his head round, glared at me, jumped up from his chair and grabbed at his hat.

"'You—you think I am lying to you?'

"'I know you are,' I said.

"He stood quite still a moment, and his face twitched into a kind of devilish grin. 'D-d-d-damn you, go away!' Then he turned round, rushed from the room, stumbled against a chair in the hall, slammed the front door, and bolted down the road like a fox with the hounds at his tail. I watched him from the window. He might have been thirty years younger, the way he ran."

"And you haven't seen him since?" I asked after a pause.

"I have seen him this afternoon. He is dying of pneumonia."

"What? And is that the case, then?"

"That is the case, Manners. I *have* come to tell you that, you see, after all. And I guess I have merited a cup of tea. too, if you wouldn't mind ringing the bell."

"I'm sorry, old man. I had forgotten all about tea. But tell me, how came he to send for you after you had touched the spot like that?"

"He didn't send for me. His housekeeper sent a note saying he was very ill, had refused medical attendance, and that she could not take the responsibility any longer. So up I went, and there he was, as bad as you could wish. He was run down to start with, and the pneumonia has hit him hard. But the point is the poor beggar is delirious; and I want you to come along, Manners, and listen to him. The things he is saying would puzzle Solomon. And yet I feel there is a clue there, if we could only read the riddle."

"The real thing, of course," I said, "is to get him better. It looks like the hand of God, either to bring him to repentance or to the grave. I cannot help thinking it is the former, and that he will pull through and the truth will come out.

"Then you really think it is the result of some sin on his part?"

"Certainly I do. And for the matter of that, so do you. You had really solved the problem, Jefferson, before you brought it to me, is it not so?"

". . . deed of gift — delivered — why not — Matthews — where is the deed—I tell you it was executed—what—ah!—take it away—damn you—damn the statue—move on—what you stop for—it moves—ah! damn you, go away . . . "

I sat on the side of the bed and watched him. He was propped up with pillows, and his breathing was quick and gasping. Between every sentence he fought for breath, and the words were accompanied by jerking of the head, twitching of the face, and a nervous writing of the hands which lay before him on the quilt. And as I looked at him I felt that in the room was already the shadow of death. I turned to Jefferson.

"What else does he say?"

"Oh, a lot of legal jargon, you know. All about deeds and so on. But the point is he always comes round to this statue and curses it and everything and everybody. Wants someone to take the statue away or move it on; and then I guess he sees it moved on after a bit and the idea passes and he goes back to his deeds and things."

"Has he laughed at all?"

As I spoke there sounded out from the church nearby the first stroke of the Angelus. It as a poor little bell, and its sound was harsh and penetrating. It seemed almost as if the man heard it, for he began again instantly and with greater violence than before—"damn the statue—why stop it—go on—go on—damn you, go away—go away—go a—", and then his eyes opened wide and his lips contracted back showing the teeth, while from the mouth came an indescribable spasm of sound, made all the more ghastly by his physical weakness. And it ended with a snap, as Jefferson had told me. I am used to horrors; but there was something in this that almost unnerved me. I sat down on the bed again from which I had risen a moment ago hardly knowing what I did, with a cold fear in my soul and the blood leaving my face. I made the sign of the cross, I believe automatically, and the nurse, on whom the scene appeared to make no impression, looked at me with a kind of pitying interest. Jefferson beckoned me out of the room and shut the door behind us.

"See the Protestant soul," he whispered, catching hold of my arm. "She notices nothing. To her it is just delirium; to me it is the devil.

"It is his work," I said. "Somehow or other—his eyes—"

"I know. And it was worse than that—last week. But what do you make of it all, Manners? What do you advise?"

"Strong measures," I replied. "Pack his head with ice, and get him onto oxygen at once, whatever you think of his lung condition. He will die of exhaustion, if he goes on much longer like this. And then, if he gets better, we can tackle the other matter. You have the clue; it is the statue."

"You think that?"

"I think there is no doubt of it. It is the statue which is the storm centre and is causing torment of the imagination, and therefore probably the remorse of conscience is connected with it also. God knows what he's done, but it is something pretty dreadful by the look of things. And I should not be at all surprised if it has something to do with Our Blessed Lady—try and be with him to-morrow when the Angelus rings again and watch."

He shook hands in silence and turned back to the room.

It was not till more than a week afterward that I had any definitely good news. Jefferson came in late one evening, obviously in a state of suppressed excitement.

"How is he?" I asked.

For answer he cast a meaning look at the sideboard.

"Sorry," I said. "I might have known. How much?"

"A double one. Thanks. Now listen—he's just alive. No, I don't mean that; he's convalescing all right and may pull through with care, but he's hanging on to life by a thread. But that's not the point—it's the other thing. Let me tell you from the beginning. It was three days ago that he first recognized me. Then to-day when I came into the room he looked very sheepish. I talked to him a little and then he asked me if I thought he was going to get better. 'You might,' I said, 'but you have been knocking at death's door for the last week, and you are not by any means out of the wood yet.' He was quiet at that for a moment or two. Then he said, 'I wasn't thinking of that, doctor, but—but—' 'Welby,' I said, 'that depends on yourself. You see you haven't told me anything yet, and I can do nothing for you unless I know the truth.' Then he jerked his head at me.

'Damn you, go away,' and he flushed scarlet. 'No, I didn't mean you, doctor. Indeed, I didn't.' 'No, I know you didn't,' I said, 'you meant the statue.' Somehow or other I said that automatically, something pushed it out. He began to twitch and I thought he was going to laugh. I caught hold of him by the shoulders and went for him. It was the only way. 'Stop it,' I said, 'you will kill yourself if you go on like that. You have been delirious, you know, and you have been talking. I don't know everything, and of course you are not bound to tell me if you don't want to, but I believe I can help you if you do. Only there must be no more spinning yarns about funny pictures.' Well, he gave in then, after a little hesitation, and it all came out. This was his tale. It was a couple of months ago, no more than that, he was in town one afternoon and came across one of the outdoor processions of the Guild of Ransom. There was an image of Our Lady carried in it, and for some reason or other the procession came to a momentary halt and the image stopped just in front of him. God knows what possessed him, but, whatever it was, what must the man do but laugh, laugh right in Our Blessed Lady's face, so to speak, and at that identical moment a public clock struck three. He heard it, saw what a fool he had been, and fled—but the thing was done. That evening he had a fit of laughing; I asked him what time, and he said just as the Angelus started. You were right there, Manners, the bell touched his soul somehow or other; and partly that fact and partly the way in which he described it all made me smell a rat. I put a point-blank question: he hedged a little and then he told me. What do you think, Manners, the man is a lapsed Catholic!"

"What?" I said. "Old Welby? Why, he's a notary public, and a Mason, and a churchwarden, and a—"

"I know. He's tied to the devil by a dozen strings. But he will have to cut them now, and some of them will be a bit tough. But it is that, really, that made him come to me. He knew I was a Catholic, and he came to me, I suppose, instinctively. He was driven, perhaps; but he had no explicit intention of telling me the truth, though he was willing, he said, for me to find it out if I was clever enough. What he really hoped was that I should suggest hypnotism; and then,

when I went for him and told him he was lying, the devil got the better of him and he scooted. And then Almighty God knocked him down with pneumonia and the truth came out. But for that he would have died in an asylum, I should imagine; he was well on the way there. All his neurasthenia was secondary, I fancy. According to his account, he was well enough before this happened."

"Tell me," I said. "What about the swearing?"

"I think," said Jefferson, "that there is something more there than meets the eye. He says, as he said at first, that it was just an effort to drive away the sting of conscience, like what you call the overflow of the soul in mental stress. But it has been well known for years that Old Welby has a vile temper, and I should not wonder if the root of it lies there. But wherever it lies, it is all buried now. The man has made his peace with God. I had a hard struggle to get him round, and had to tell him one or two little things about hell fire, but he gave in at last."

But the strings (as Jefferson called them) were destined to be cut in another way. A few days after his reconciliation the stray sheep who had wandered so long sank and died fortified by the last rites of Holy Church. Jefferson announced the news to me *more suo*.

"Old Welby's taken the train," he said, "God rest his soul! Manners—do you really think that laugh was—the devil?"

"Wiser heads than mine must answer that," I said. "Medically, you can call it *tic convulsif*, but it is only a name. After all, what are these cases? You know my view—when you get a case of bad neurosis, never judge, always suspect. And where Our Blessed Lady is concerned—well, we know how the devil hates her."

There came a tenderness into Jefferson's manner, which to one who did not know him, might seem unexpected.

"Yes," he said slowly, "perhaps—perhaps almost as much as he hates God."

"LUKE."

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

RECENT PONTIFICAL APPOINTMENTS.

3 December, 1921: Monsignor James George Doherty, LL.D., of the Diocese of Detroit, named Domestic Prelate of His Holiness.

11 March, 1922: Monsignor Edward Mears, LL.D., of the Diocese of Cleveland, named Domestic Prelate of His Holiness.

13 March: Monsignor James McShane, of the Diocese of Hexham and Newcastle, named Privy Chamberlain supernumerary of His Holiness.

26 April: Mr. Edward T. Agius, of the Archdiocese of Westminster, named Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

3 May: Monsignors Robert J. Patten and Alfred M. Sperling, of the Archdiocese of Birmingham, named Privy Chamberlains supernumerary of His Holiness.

Monsignor Maurice Ignatius Morrissy, of the Diocese of Plymouth, made Privy Chamberlain supernumerary of His Holiness.

4 May: Mr. William Andrew MacKenzie, of the Archdiocese of Westminster, appointed Knight of the Order of St. Gregory the Great, civil class.

17 May: Mr. Cyril Rocke, of the Archdiocese of Westminster, named Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

22 May: Monsignor Joseph Esdra Laberge, of the Archdiocese of Quebec, named Domestic Prelate of His Holiness.

26 May: The Right Rev. Bernard J. Mahoney, Spiritual Director of the American College at Rome, appointed Bishop of Sioux Falls.

2 June: The Right Rev. Joseph Médard Emard, Bishop of Valleyfield, appointed Archbishop of Ottawa.

MARYKNOLL MISSION LETTERS. XXXIV.

I.

There is a chapter missing in our books on theology.

Our moral and pastoral theologies, now especially that America no longer has the status of a missionary country under Propaganda, are written with a view solely to the work at home, and this tends to concentrate the mind and heart of the seminarian exclusively on home needs. Yet America is fast outgrowing that state and in every seminary will soon be found some men who intend their lifework to extend beyond their home diocese. To such as these, and they are more numerous each year, our standard works on theology lack fullness of treatment. Apart from these few, our students of theology as a whole are missing an important aid to pastoral zeal, and lack a necessary help for forming themselves toward an ideal "alter Christus", if their lectures ignore the Saviour of the whole world. The directors of each department of the seminary—whether spiritual, academie or athletic—will find their work quickened by the Holy Spirit, if they invoke mission ideals in their several departments, and the manly Christ-like spirit that has characterized the American priesthood will be continued and increased in the latest generation of God's anointed.

Happily, many of our seminaries have introduced mission topics in the morning meditation, in their Rosary intentions, and spiritual conferences, in their lectures on philosophy, and in sodalities. Indeed the Mission appeal seems to be the common ground on which all the departments of the seminary can unite; and more, it is the bond of union among all the seminaries of the world and among the ranks of their alumni in the clergy and an evidence of their close union with the Universal Head of Christendom. In a word, in proportion as they identify themselves with the world-wide mission of the Church, they are Catholic, and the Church is Christ's and Christ is God.

II.

I happen to be reading Newman's Historical Sketches and the thought has struck me that mission life has its *Apologia*, if that were needed, in the history of the Fathers.

Apart from the fact, brought home to us daily in our work, that we are dealing with catechumens and cathetical schools as

were Athanasius and Augustine, and that the atmosphere is pregnant with paganism—the house on our left is a pagan temple, the house on our right is crowded daily for a séance with the devil—our life in a small way is not unlike that led by Basil and Anthony and the early Cenobites.

Please don't misunderstand me. I am not referring to hair-shirts or hiding for five years in a cistern or fasting every other day. Let us take, rather, some uncanonized hermit for comparison.

It may seem at first sight that nothing could be farther from the life of a solitary of the desert than the life of an American in modern China; yet, thank God, there are many points in common. The activities we harp on so much over here really give but a partial view of mission life. Our life might be said to be more truly contemplative than active, even during the days on the road going from village to village. Then, the solitaries in the desert were not so much alone as their name implies. We read in Newman that they were accustomed to frequent the villages nearby to preach the truths realized in their meditations, and by this very preaching won countless heretics to the Faith and retarded by many years the spread of paganism in the Near East.

I doubt if a monk in his cell has better opportunities for meditation and prayer than the average missioner. The long walks that use up much of our time are necessarily in silence, for the narrow paths between rice paddies that make up much of South China permit but little conversation. Walking Indian file or *à la chinoise* gives us splendid hours at a stretch for thought or prayer, and the sameness of the scenery distracts the eye but little. I guarantee that no one can walk behind a pagan coolie for four hours without thinking of the coolie's soul. Even conversation with the Christians at a village is limited and in no way dissipating, for their awe of the priest, combined with the awkward bashfulness of rustics, makes for silence even in a crowd.

The Westerners among you who go alone to New York City for the first time can appreciate better our life at the main mission station. A big city to a stranger is as deserted as a wilderness, and in Yeungkong, where not one in a thousand is a Christian, we may walk the streets with less interruption than a cloister offers.

This experience agrees with the advice of old missioners visiting Maryknoll, that each man should have a hobby, for even a man gifted with ease at prayer and a love of solitude must, I suppose, accuse himself of wasting time occasionally, and the poor missioner without a love for quiet and without a hobby would be as comfortable as a polar bear in summer at the Zoo.

The inevitable quiet of mission life, however irksome at times, may be the secret of spiritual strength and a real blessing to a missioner in enforcing periods for meditation that a too active life in a pagan atmosphere might not make allowances for. Just the same, it draws on the patience of an ordinary mortal. Even the very activities of mission work are often against the grain and we can sympathize with Theodoret, of whom Newman writes: "There was no special attraction to his natural tastes or his educated habits in peasants, rough soldiers, or wild heretics, in elementary catechizings and cross-country visitations."

Newman says elsewhere: "The Solitaries were *de facto* missionaries. They were instrumental in converting from paganism the whole Syrian race, and many of the Persians and Saracens."

Theodoret writes of himself: "I brought over to the truth eight villages of Marcionites, and others in their neighborhood, and with their free consent. . . . And by God's grace not even one blade of heretical cockle is left among us."

And St. Augustine in his *Confessions* uses the mission work of his time as an argument for the immortality of the soul: "It is no vain and empty thing, that the excellent dignity of the Christian faith has overspread the whole world. Never would such and so great things be wrought for us by God, if with the body the soul also came to an end." St. Augustine penned this perhaps with the thought in mind of the widespread work of St. Martin of Tours, whose death had occurred within the year. St. Martin, too, was a solitary and during ten years of retired life converted many pagans in Western Gaul. But St. Martin will bring us to his relative St. Patrick and the strange progress of monastic life among the newly converted Irish. Perhaps prayer and conversions are more intimately related than appears on the surface.

There is a wide field for any of us who wants to make his hobby a study of the missionary history of the Church, in the

works of the Fathers. 'Tis a pity we do not know more of the gap between the Acts of the Apostles and modern missions. It would be found, after all, not a gap, but a steady constant fight uninterrupted by heresy or Hun. And a study of the Church of the early Fathers would bring to light many links between their time and ours. Each age renews in missionary lands the times of the early Fathers and presents us the interesting sight of Christians grappling with the elementary truths of the Faith—the milk of St. Paul's teaching—while other Christians in more favored lands are strong in faith and tasting the luxuries of private devotions and the cloistered life. Which bears out what Newman says in treating of the monastic orders: "What the Catholic Church once has had, she has never lost. Instead of passing from one stage of life to another, she has carried her youth and middle age along with her, on to her latest time." She will always have the Missioner, even while embracing the Doctor and Ascetic.

But I must not afflict you with theorizing. I'll add just this: you may bring the most serious and "heaviest" books along with you to the missions, for you'll have time galore, and inclination, to read them, and they make all the difference, on slow trips, between a dreary day and one that's occupied. The East is slow and, to a new arrival, provocative of swearing; but, as in the case of St. Augustine, who broke himself of the habit of profanity by quiet and isolation, the compulsory rest cure of mission life is an antidote.

FRANCIS X. FORD.
American Catholic Mission, Yeungkong, China.

FATHER HICKEY'S "SUMMULA PHILOSOPHIAE SCHOLASTICAE".

To the Editor, THE ECCLESIASTICAL REVIEW.

There will always of course be different opinions among critics regarding the merits or faults of this or that individual publication. But for the reviewer to say in the last number of the REVIEW, without qualification, that "Father Hickey's *Summula Philosophiae Scholasticae* has probably come to stay as the leading text book in ecclesiastical seminaries among English-speaking peoples," seems too categorical and unwarranted a statement.

It would seem that a text book that has come to stay as the leader on any subject or among any class of students must have indeed very extraordinary intrinsic merits. And this, I claim, Father Hickey's *Summula* has not.

The *Summula* in question certainly has not got a monopoly of smooth Latinity among our standard text books, and copious quotations of English authors do not, to my mind, constitute intrinsic merit. I am rather of the opinion that an ideal text book of philosophy, a standard work worthy to retain a permanent leadership, should be more original and independent in conception, with a plan of execution that reveals the writer's process of thought, and the development of his own reasoning powers, thus naturally training the student to think and reason for himself and not be a mere copyist and memory server. The lack of such qualities I have always considered the greatest flaw in Father Hickey's *Summula*. There are too many quotations, isolated, and not sufficiently digested and moulded into the general construction of the work. And this weakness should destroy its right to be considered the permanent leader in a field where we have such classic competitors as Mercier, and the Stonyhurst Series, not to mention the old reliable Zigliara and Pesch, and the particular treatises of Coffey and Cronin. Perhaps this is the reason why the *Summula* is so rarely mentioned in modern text books of philosophical science. It would certainly be a regrettable mistake, and a loss for students in philosophy, to have such skeleton productions become the sole permanent institutions in the realms of the science of wisdom.

A SUBSCRIBER.

Resp. Father Hickey is the first and the only author of a Latin manual of Scholastic Philosophy who has written to meet the special needs of ecclesiastical seminaries among English people (Jennings's *Logic* or *Philosophia Rationalis* is only in a small part an exception to this broad assertion). Italian authors have written for Italian students, French for French, Germans for Germans, and so on with the rest. A Cistercian monk in his cell on Mount Melleray, Ireland, has had the vision to discern that something similar should be done for seminarians whose mother tongue is English. An American reviewer has commended his work. An American priest takes exception to the commendation.

The fact that Father Hickey's *Summula* has reached, within a relatively short time, its fifth edition may be taken as an indication that the work is supplying a demand; while the growing favor with which it is received by professors and students seems to justify the reviewer's "probable" opinion respecting its permanent prominence—relative permanence, of course, which need not be *per omnia saecula saeculorum*.

Concerning the qualities enumerated by "Subscriber," the lack of which he considers "the greatest flaw in Father Hickey's *Summula*", there may be room for difference of opinion. Many judges fairly competent in such matters discern in the *Summula* precisely those qualities which "Subscriber" unqualifiedly pronounces wanting. Very well, *unusquisque abundet in suo sensu*.

As to the quotations which "Subscriber" thinks "are too many, isolated and not sufficiently digested and moulded into the general construction of the work", professors who are using the *Summula* regard this as one of its most valuable features. The numerous and copious explanations, illustrations, and developments of the text, drawn as they are from a wide and varied range of philosophical and cognate literature, exert a broadening and cultural influence on the student. They familiarize him with sources and authorities; they offer him in convenient, ready-to-hand form collateral and supplementary reading—all in his native mother tongue. Moreover, they furnish him with illustrations, in many cases models, of expression; thus training him to convert his philosophy into language understood by the average run of intelligent people. Latin is and should be, it is true, the instrument of instruction and of training in Scholastic Philosophy. At the same time students should be taught to interpret their philosophy in the vernacular. Father Hickey's abundant quotations from authors, for the most part standard or at least weighty, offer suggestions and helps toward this ideal. "Subscriber" thinks that the quotations are not "sufficiently digested and moulded"; not realizing that they are meant to serve as collateral, supplementary, illustrative material, the assimilation whereof into the textual body would have had to be done in Latin and would in consequence have extended the *Summula* far beyond the just proportions of a class manual. Moreover, none of the

standard authors mentioned by "Subscriber" has undertaken to digest or mould the collateral accretions of their texts. Least of all did Father Pesch, though blessed with digestive powers of truly Teutonic fibre, essay such a task, as everyone knows who has made his way through *indigesta moles*, exhumed from uncounted mines—Latin, Greek, German, French (seldom English), and heaped up along the margins of some five thousand pages of the *Cursus Lacensis*: a veritable commissary store of philosophical provisions upon which students may indeed draw indefinitely. The digesting (or the indigesting) has been prudently, perhaps kindly, left to themselves. Father Pesch assumed no such task or responsibility.

Instancing Father Hickey's "classic competitors," "Subscriber" is comparing incomparables. Mercier's *Manual* (translated from the French), the Stonyhurst Series, Coffey and Cronin's special treatises are obviously not Latin manuals, though they do furnish splendid supplementary reading. Zigliara and Pesch are truly "old reliables". Hickey is coming to be a new reliable, or rather *sicut paterfamilias proferens de thesauro suo nova et vetera.*

REVIEWER.

HOW TO PREVENT MISTAKES IN BAPTISMAL RECORDS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I had a baptism a short time ago. I asked: "What is the child's name?" "Sara", the father answered; so I baptized the child Sara. I filled out a baptismal certificate and gave it to the father. When he looked at it, he said: "The boy's name is Cyril. I did not say 'Sara'." I corrected the record, but he thought I ought to baptize the child over again. It gave him a shock to have his boy baptized with a girl's name.

Yesterday I wrote out a certificate for a young lady about to be married. In our register her names was Francis, with the *i* very emphatically dotted. Probably the sponsors thought that their godchild was a boy and called her Francis.

James Smith, a few years ago, when he entered the seminary, wrote for his baptismal certificate. In the register there was a Jane Smith, but no James.

Applicants for pensions and passports when they come to us to get their birth certificates are sometimes disappointed to

find that the spelling of their names in our registers does not correspond with that which they use.

What means have we of preventing mistakes in our records, or of reducing them to a minimum?

We have the same means that large department stores have been using for several years. When a sale is made, the salesman writes out the amount and the name of the purchaser, but he has a carbon paper underneath the paper on which he is writing, so that the one writing makes two copies, one of which he keeps and the other he gives to the purchaser.

Catholic booksellers have inexpensive and artistic books of duplicate baptismal certificates. I have used them for nearly a year, and they have been the means of preventing and correcting mistakes. When the priest writes out the names, dates, etc., he makes two copies; one of which he gives to the father or sponsor, and the other he keeps for transfer to his baptismal register.

I write out my own name and the date of baptism, and ask the father or sponsor to fill in the other blanks, whilst I am getting surplice and stole, opening the font and lighting the candle. It saves time, and the names are more likely to be correctly spelled by those who bring the child.

If certificates are given at baptism, most of them are likely to be kept, and we will be saved time and trouble later on, when certificates are needed at First Communion, Confirmation, Marriage, at the entrance to religious orders or the seminary, and for other purposes.

J. F. SHEAHAN.

THE MINISTERS AT FUNERAL OBSEQUIES.

Qu. There is positive legislation against anyone but the celebrant of the Mass giving the Absolution at Funerals, unless it be the Ordinary. Does the veto extend to deacon and subdeacon? In other words, could one who had not been deacon or subdeacon at the Mass, replace one of these officials at the exequiae?

Resp. There is no reason to assume that the prohibition to divide the function of Mass and obsequies, calling for one celebrant, extends to the ministers who are merely accessory. Only the Ordinary may be regarded as representing one moral person with his officiating subject at the liturgical services, so

as to continue the act begun in the Mass. But the deacon, subdeacon or any of the minor ministers are merely subsidiary to the celebrant, and their service does not affect the continuity of the liturgical act.

THE BINDING FORCE OF LITURGICAL LAW.

Qu. A city pastor arranged for a funeral Mass on Thursday, 15 June, 1922. Late on the evening of the 14th he suddenly remembers the prohibition of celebrating a Mass next day, "etiam praesente corpore", because it is the feast of Corpus Christi. He looks through Sabetti and Wapelhorst for information on the binding force of the liturgical law in the matter of Exequialia. He finds that he is facing a prohibition binding *sub gravi ex genere suo*. Next he consults the evening paper and finds several funeral Masses announced for the day in the neighboring churches. Can you help him to decide whether or not he would be guilty of a *peccatum grave* if he celebrated a high Mass *de requie* next morning? He really did not. But he would like to know the law. LOVANIENSIS.

Resp. Assuming that the liturgical law in the given case binds *sub gravi*, its violation would constitute a *peccatum grave* only if it proceeded from malice (at least objective), grave neglect, or indifference. The festal ritual, like matrimonial prohibitions, has not been uniform in missionary countries, a fact which makes it difficult at times—unless one have the Ordo at hand—to determine whether votive and requiem Masses are permissible on certain days. This circumstance would ordinarily excuse an error like the above. To change the arrangements of a funeral ceremony on the eve of the appointed day is in most instances apt to cause considerable inconvenience, such as would excuse from serious sin in any case, unless there were equally grave reasons for fearing that the violation of the liturgical law would give public scandal. This is not likely in the United States. Hence there would have been no *peccatum grave*.

PRAYER AFTER THE "SALVE REGINA".

Qu. Which prayer is said at the end of the Rosary after the "Salve Regina"? Is it or is it not "O God, whose only begotten Son", etc.? A friendly priest holds that it should be the prayer, "Pour forth, we beseech Thee, O Lord, Thy grace into our hearts",

etc. That I maintain is the prayer to be said after the Litany of Loreto and the Angelus, but not after the Rosary.

Resp. The indulgences granted for the recitation of the Rosary and of the Salve Regina are independent of each other. Neither the Rosary nor the Salve requires any concluding prayer, though custom and the desire to gain additional indulgences have introduced the recitation of one or the other of the prayers mentioned above. The prayer, "Pour forth, we beseech Thee, O Lord, Thy grace," properly belongs to the recitation of the Angelus, though even this is not requisite for the gaining of the indulgence which only calls for the three Ave Marias. The Litany of Loreto has no prayer added to it in the official *Raccolta*. There is, however, a prayer especially indulgenced in connexion with the recitation of the Rosary, and originally designed as part of the October devotions. It may suitably be added at any time when the Rosary is said. It is the prayer, "Queen of the Most Holy Rosary," indulgenced by Leo XIII (3 July, 1886) and found in later editions of the Roman Collection of Indulgences.

RINGING OF THE ANGELUS BELL.

Qu. Is there any ordinance of the Church directing that the Angelus bell is to be rung differently from the ordinary triple strokes, when the Regina Coeli is recited during Paschal time? Our sexton is puzzled by the contradictory directions he gets from pastor and curates.

Resp. The sounding of the bell for the Angelus and for the Regina Coeli in Paschal time is merely an admonition to recite the respective prayers commemorative of the Incarnation. Three Aves will in each case satisfy for the gaining of the indulgences. More expressive are the Angelus and Regina forms according to the different seasons of the ecclesiastical year. They indicate the progressive steps of the mystery that calls forth our gratitude—"annunciavit—fiat—factum est." During Paschal time the same triple thought is expressed by "Laetare—meruisti—resurrexit". Three strokes serve as a reminder; but one continuous peal answers the same purpose. The conditions for gaining the indulgences require that one say the prayer *at the sound of the bell*—provided there is no hindrance.

Ecclesiastical Library Table.

JACOPONE THE HYMNODIST.

"His songs", writes the latest "spiritual" biographer[1] of Jacopo dei Benedetti, "which had a deliberately didactic intention, were probably sung by him in the course of his preachings." But his hymnody was quickly adopted by others:

> Francis [of Assisi], himself a musician, had strongly encouraged such minstrelsy among his friars. In Jacopone, this side of the Franciscan propaganda joins hands with the popular movement represented by those companies of *laudesi* who were, at the time of his conversion, a prominent feature in Umbrian religious life. These confraternities, which came into being late in the twelfth century, were at first informal gatherings of singers. They went in procession through the towns, or met in the evenings in the piazza or before some favorite shrine, to sing hymns of penitence or adoration. By the second half of the thirteenth century they had become organized, and possessed chapels or other fixed meeting-places and written constitutions. Many of their manuscript collections of hymns, or *laudarii*, are still in existence: but those now extant mostly date from the fourteenth and fifteenth centuries, and therefore only give indirect information as to the state of the *lauda* in Jacopone's day.
>
> These singing guilds played an important part in the beginning of Italian poetry; for they created a demand for religious lyrics written in the vernacular . . . the *laude* come from, and were written for, the people; and represent the vision and the need of the ordinary God-fearing man. We may hear them still, rough, vigorous rhymes set to easy melodies, on popular festivals in many Italian towns. In Siena on St. Catherine's day, in Santa Croce at Rome on Good Friday, we touch again the public for which Jacopone and his followers wrote many of their poems, and re-enter the circle of feeling within which these creations were produced. . . . Jacopone's two hymns to St. Francis [Lauda LXI, *O Francesco povero*, and Lauda LXII, *O Francesco, da Dio amato*] are *laude* of the traditional type, comparable with many of the hymns to the saints found in the great manuscript collections. His Christmas carols, and some of his *tenzoni*, are also characteristic *laude*, though far above the average level of these works.

[1] *Jacopone da Todi*, Poet and Mystic, 1228-1306. A Spiritual Biography. By Evelyn Underhill. With a Selection from the Spiritual Songs, the Italian Text Translated into English Verse, by Mrs. Theodore Beck. London: J. M. Dent & Sons. 1919.

Probably the *laudesi,* especially those guilds attached to the Third Order of St. Francis, were the first singers of Jacopone's songs. We know that within a few years of his death he had become their favorite poet; and that imitations of his manner quickly appeared in Umbria, and thence spread to other parts of Italy. His constant employment of the *ripresa* or refrain—the rhymed couplet or triplet with which each *lauda* begins—shows that many of his most personal and philosophic poems were regarded by him as hymns; and the uncritical enthusiasm which impels a modern congregation to shout its way through such personal confessions as "Abide with Me!" or "Lead, kindly Light!" suggests that the choral rendering even of "Amor de caritate" or "Fuggo la croce" was not beyond the range of possibility.[2]

The author thinks that the *ripresa,* expressing the mood of the whole poem, and sung between the stanzas, greatly enhanced the dramatic effect of the *laude.* The refrain is quite common to-day in many of our hymnals, although obviously not in favor with some hymnal editors.

A large section of the present volume (pages 250-501) is given to the Italian text and excellent versified rendering into English of thirty-four of the *laude,* whilst selections from other of the *laude* are quoted, together with English verse-renderings, within the first section of the book. Altogether one gathers a charming impression of the genius of Jacopone, his deep, tender, fiery love, his mystical raptures, his cultivated mind and elegant powers of lyric and dramatic versification. A few quotations will illustrate various sides of his nature. There is, for instance, the tender recollection of his mother's anxious love for him during his very delicate babyhood. "Often, fearing that he must be ill, she would get up in the night to soothe his persistent cries: only to find that nothing was the matter after all" (p. 36):

> She, deeming that I suffered from some ill,
> All trembling still,
> And fearing I must die,
> Would light her little lamp, with tender thrill,
> Turn down the coverlet, and gaze her fill,

[2] Loc. cit., pages 216-218.

Seeing me sleeping lie.
And for my cry
No evil cause she sees;
She heaves a sigh,
Her heart may be at ease.

Lovers of James Clarence Mangan will recall the terrible description he gives of the fear impressed on his boyhood by his father. Jacopone seems to have had similar quakings (p. 37). Looking back at the careless years preceding his conversion, he describes his point of view at that time (p. 46):

These things were ever my delight—
To eat and drink unfailingly,
Enjoy or rest from morn till night,
And sleep in bed full slothfully:
And deeming all I did was right,
I thought there was no fault in me.
Now blind and dead myself I see,
For I have hurt and grieved my Lord.

His conversion to a life of grace was dramatic; and his first cries of spiritual delight are striking and affecting as well: "It was probably about this time that he began to exhibit the characteristic phenomena of the beginner in the supersensual life. That frenzy of spiritual joy breaking out into incoherent songs and cries, which the old mystical writers called the *jubilus* and regarded as a sign of ardent but undisciplined devotion seized upon him, and probably increased his reputation for insanity. He babbled of love with 'tears and laughter, sorrow and delight', and with gestures that seemed foolishness to other men. In the early stanzas of 'La Bontade se lamenta' he gives a vivid picture of the emotional fervors of the soul touched by grace, which is profoundly inspired by his own experience, and throws considerable light upon this phase of his development" (p. 76):

For when Desire that food doth taste,—
The sweets of grace, and given for nought!—
New life in all her being wakes,
In mind, and memory, and thought.
The will to wondrous change is wrought;
Her former sins she doth lament,

With yearning grief most vehement;
She finds no comfort and no cheer.

Now a new language doth she speak;
"Love, Love", is all her tongue can say,
She weeps, and laughs; rejoices, mourns,
In spite of fears, is safe and gay;
And though her wits seem all astray—
So wild, so strange, her outward mien—
Her soul within her is serene;
And heeds not how her acts appear.

The "wise fool of Todi" extols the *ebrieza d'amore* in Lauda LXXXIV (p. 282; English verse, p. 283):

Wisdom 'tis and Courtesy
Crazed for Jesus Christ to be.

No such learning can be found
In Paris, nor the world around;
In this folly to abound
Is the best philosophy.

Who by Christ is all possessed,
Seems afflicted and distressed,
Yet is Master of the best,
In science and theology.

Who for Christ is all distraught,
Gives his wits, men say, for nought;
Those whom Love hath never taught,
Deem he erreth utterly.

He who enters in this school,
Learns a new and wondrous rule:—
"Who hath never been a fool,
Wisdom's scholar cannot be."

He who enters on this dance,
Enters Love's unwalled expanse;
Those who mock and look askance,
Should do penance certainly.

He that worldly praise achieves,
Jesus Christ his Saviour grieves,
Who Himself, between two thieves,
On the Cross hung patiently.

He that seeks for shame and pain,
Shall his heart's desire attain:
All Bologna's lore were vain,
To increase his mastery.

Jacopone had taken St. Paul's words to heart—"We are fools for Christ's sake". The first two lines of the poem, repeated as a refrain after each stanza, heighten the effect of the whole argument of the poem, commenting like a Greek chorus on the sentiment and action of each verse.

The love of God must, however, be an ordered love. This is inculcated by Christ, the Divine Lover, to His Spouse, the Soul, in Jacopone's masterpiece, *Amor de caritate* (Lauda XC). The long poem (it has 360 lines, in addition to the *ripresa* of four lines) is beautifully analyzed (pages 130-135):

> This is, in fact, the love-song of a great poet and lover, addressed to the ultimate source and object of love. Though it seems in its ardor and swiftness to owe little to art, as a matter of fact it is built on a considered plan, and is a masterpiece of dramatic construction. It consists of three movements. In the first, the passion of the lover ascends in a crescendo of ardor, past all lesser loves. . . . Thence it issues in that ecstatic sense of complete self-loss in the beloved which is the consummation of all mysticism of this emotional type. . . . Here, where the passion of the poet seems to have reached its height, the voice of Christ suddenly breaks in. . . . In the third and last movement of the poem the lover turns on the Beloved, and, with superb artistic effect, accuses Christ of Himself displaying and Himself inspiring the unmeasured love which He now rejects. . . . Yet we are left in no doubt of the poet's final view. . . . In the place of immoderate transports, tears, rapture, despair, Jacopone now desired a deeper, sterner love; not less ardent, but more ordered. . . . From this time the vision of "fair order" seems to have ruled Jacopone's thought, and was the key with which he tried to solve the problems of inward devotion and of external behavior.

Partial quotation of this masterpiece would of course do it injustice, unless the quotation should serve to attract readers to the full poem (Italian text and translation, pages 362-383). With this end in view, the first and last stanzas will be quoted here:

Glowing and flaming, refuge finding none,
My heart is fettered fast, it cannot flee;
It is consumed, like wax set in the sun;
Living, yet dying, swooning passionately,
It prays for strength a little way to run,
Yet in this furnace must it bide and be:
Where am I led, ah me!
To depths so high?
Living I die,
So fierce the fire of Love.

Love, Love, my Jesu, O my heart's Desire!
Love, Love, within Thine arms to die were sweet:
Jesu, my Love, I climb the Bridal Pyre,
Love, Love, amongst the flames my Spouse to meet.
O Jesu, Lover, Husband, Tempest, Fire!
Take me, transform me in Thine utmost heat:
Visions around me fleet:
I swoon, I grope:
Jesu, my Heart, my Hope,
O shatter me in Love!

Another quotation from the lyrical poems will illustrate Jacopone's love for Our Lady. The quotation must be partial (Lauda I, page 251):

OF THE BLESSED VIRGIN MARY, AND OF THE SINNER.

O Queen of all courtesy,
To thee I come and I kneel,
My wounded heart to heal,
To thee for succor I pray—

To thee I come and I kneel,
For lo! I am in despair;
None other help can heal,
Thou only wilt hear my prayer:
And if I should lose Thy care,
My spirit must waste away.

My heart is wounded more,
Madonna, than tongue can tell;
Pierced to the very core;
Rottenness there doth dwell.
Hasten to make me well!
How canst thou say me nay?

Madonna, so fierce the strain
  Of this my perilous hour,
Nature is turned to pain,
  So strong is evil's power;
  Be gracious, O Ivory Tower!
    My anguish touch and allay.

All that I had is spent:
  In nothingness am I drest;
Make me Thine instrument,
  Thy servant ransomed and blest:
  He Who drank from Thy breast,
    Madonna, the price will pay.

Hereupon the Madonna addresses the Sinner (in five similar stanzas) and points out the remedies for sin—spare diet, avoidance of sinful occasions, meditation on "the solemn terror of Hell", and confession to "my priest".

Jacopone's genius was dramatic as well as lyric. The *laudesi* of Umbria developed a type of dramatic dialogue; and, says our author (page 219):

> This first dramatic phase of Italian literature — the germ from which the elaborate miracle plays and moralities of the fifteenth century afterwards developed—is well represented in Jacopone's works. . . . His masterpiece in this manner, the terrible "Quando t'alegri", quickly became a favorite with the *laudesi*, and is found in nearly every Italian *laudario* of the fourteenth and fifteenth centuries . . . whilst "Donna del Paradiso", the most elaborate example of his popular style, completes the transition from *tenzone* to passion-play. Here, the whole movement of the tragedy is suggested by the introduction of additional voices; a device probably modelled on the liturgic singing of the Passion, in which three voices and chorus always are employed. This poem . . . is a deliberate and skilful appeal to crude emotion, which falls far below the level of thought and feeling achieved in Jacopone's best work, but still impresses us by its tragic intensity . . . and as we read, we can still conceive the crescendo of emotion which would accompany the recitation and inevitably add gesture to words.

A few stanzas are given in Italian text and English verse (pp. 220-222). They may be compared with the translation by E. M. Clerke given in Shipley's *Carmina Mariana* (First Series, pp. 176-180).

Jacopone's songs include sermon and satire as well as rhapsody and drama. But the *Stabat Mater Dolorosa* and its companion piece, the *Stabat Mater Speciosa*, are only doubtfully ascribed to him. The matter is discussed by the author (pages 202-203):

A manuscript legend, now in the Communal Library at Todi, ascribes to this period [the last three years of his life] the writing of the *Stabat Mater*, a poem which has persistently been attributed to him at least from the fifteenth century. "Giving himself to holy contemplation", says this document, "he also composed many sacred songs; and one day, considering how the Blessed Virgin Mary stood at the feet of her Son Jesus Christ hanging on the Cross, he composed the hymn which begins, 'Stabat Mater dolorosa'." This noble hymn has been given to many writers, from Gregory the Great downwards; but only two of these ascriptions—those to Pope Innocent III. and Jacopone—are worth serious consideration. There is little positive evidence in favour of either candidate. Though we have no reason to suppose Jacopone incapable of Latin verse, no other poem by him in that language is known; whereas Latin poetry of a high order was certainly within the powers of Innocent III., the probable author of *Veni Sancte Spiritus*. On the other hand the *Stabat*, which was a favourite processional hymn of the fourteenth-century Flagellants, has certain marked Franciscan characters. Two verses especially, which have been held to refer indirectly to the Stigmata, are inspired by a view of the Passion which, though not peculiar to Jacopone, was specially dear to him, and could be matched by several passages in his works:

Fac ut portem Christi mortem
passionis eius sortem
et plagas recolere.
Fac me plagis vulnerari,
cruce fac inebriari,
in amore filii.

(Make me in mysterious fashion
Share my Saviour's death and passion,
Bear the wounds He bore for me:
In those wounds be my salvation,
In His Cross my exaltation,
In His love mine ecstasy.)

This argument, however, is not convincing. The "Franciscan" devotion to the Passion and sacred wounds cannot be proved to originate with St. Francis, though the preaching of the friars and the miracle of the Stigmata had greatly popularised them. So, too, the likeness discovered by some critics between the "Donna del Paradiso" [Jacopone's *Lauda XCIII*] and the *Stabat Mater* ap-

pears to me to be overdrawn. The one is deliberately popular and crudely dramatic, expressing the vivid and unrestrained emotion of the people in the people's tongue. The grief of Mary is the noisy grief of any peasant mother watching the torture of her child. In the other the same anguish of love is sublimated, and made part of the mystery of redemption, the history of the universal soul. Instead of sharp action, profound meditation. Instead of cries of anguish, insistence upon physical pain, a prayer for participation in the saving sorrow of the Cross. In art and feeling, a wide space seems to separate the two works.

True, it might be argued that this is also the distance which separates the passionately emotional Jacopone of the middle period, Franciscan missionary and Spiritual poet, from the profound contemplative who returned to the world from Palestrina. Jacopone's connection with the popular side of Franciscanism was now over. He lived, as did so many old friars of the contemplative type, in great retirement; immersed in loving communion with that "Infinite Light" which now irradiated his soul. If, then, he wrote in old age a poem upon the Passion, we might expect it to be such a poem as this. The real difficulty in attributing it to him comes rather from the fact that he seems at this time to have moved away from the type of religious emotion which it represents, and that his meditations—as expressed in the authentic poems of his last period—had become more metaphysical and less Christo-centric. If his claim to its authorship is to be upheld, it would be easier to think of the *Stabat* as a late work of his middle period, when thoughts of the Passion certainly engrossed him and his technical powers at their height.

In illustration of Jacopone's immersion "in loving communion with that 'Infinite Light' which now irradiated his soul", the author refers to Lauda XCI (*Come l'anima per santa nihilità e carità perviene a stato incognito ed indicibile*), which is one of those appearing in Part II of the biography, admirably translated by Mrs. Beck:

Ineffable Love Divine!
  Sweetness unformed, yet bright,
  Measureless, endless Light,
Flame in this heart of mine!

Well did I know Thee, meseemed,
  Through intellect and through awe;
  Thy visible semblance saw,
Tasted Thy savour sweet:

And perfectly, so I deemed,
I held Thee without a flaw,
Close to Thy Heart could I draw,—
Love, timeless, measureless, great!—
Yet now, all seemeth a cheat:
I hold Thee less and less;
I grasped, yet not possess
Thee, Uttermost Verity.

O Inconceivable Light!
Who can Thy secrets tell?
Thou Who wast fain to dwell
In darkness deep and obscure!
No more is Thy lantern bright
To guide the soul who would spell,
Measure, and mark Thee well,
And seize on Thine Essence pure.
Virtue nor strength is sure;
The night is turned to the day,
No words, no language have they
Thy splendour and light that see.

The poem has thirty-eight more stanzas of twelve lines each.

To return to the question of authorship of the *Stabat Mater Dolorosa,* attention should be directed here to the latest work in which large space is given to the subject.[3] In this monograph of 430 pages, upward of 30 pages are assigned (pp. 50-82) to the question of ascription of the two Stabats. The writer, Cesare Carbone, attributes the authorship of the *Stabat Mater Dolorosa* to Jacopone, and follows on with a section (pp. 82-89) devoted to Jacopone. An extensive bibliography follows the article on the Stabat in the *Catholic Encyclopedia,* and those who are interested in the matter will find abundant discussion of it indicated there. Our hymnals give various ascriptions. Dom Ould (in his *Book of Hymns with Tunes*),[4] Tozer (in his *Catholic Church Hymnal*),[5] Hurlbut (in his *Treasury of Catholic Song*),[6] the *De La Salle Hymnal*[7] (ed

[3] *L'Inno del Dolore Mariano. Stabat Mater.* Studi critico-dogmatico-letterari. Roma: Federico Pustet. 1911.

[4] London and Edinburgh, 1910. The compiler was very careful in his ascriptions, which represent much research and mature judgment.

[5] London and New York, 1905.

[6] Hagerstown, Md., 1915.

[7] New York, 1913.

by the Brothers of the Christian Schools), Grattan Flood [8] (in the *Armagh Hymnal*), ascribe the Stabat to Jacopone; Terry [9] (in the *Westminster Hymnal*) gives it "probably" to Jacopone, Goodrich [10] (in his *Oregon Hymnal*) notes merely that it is "ascribed" thus; while the *Arundel Hymns* [11] and *The American Catholic Hymnal* [12] (ed. by the Marist Brothers) give no ascription to anyone. On the other hand, Gross [13] (in his *Holy Name Hymnal*) uncompromisingly attributes it to Pope Innocent III.

Consulting very recently edited collections of Latin hymns intended for class use in colleges or academies as texts for study, I find that the Rev. M. Germing, S.J., in his *Latin Hymns* [14] edited in 1911, rests content with saying: "Its authorship is still uncertain: most hymnologists attribute it to Jacopone da Todi, a Franciscan lay-brother of the thirteenth century." In the larger edition of the same work, issued in 1920,[15] Fr. Germing swings toward Jacopone: "The hymn was most probably written by Jacopone." In a small book [16] of Latin religious texts collected by Dr. Johnston, "late professor of Latin, Indiana University", and edited by E. H. Scott, the *Stabat* goes unassigned: "Author uncertain; about the thirteenth century".

The weight of hymnological opinion is undoubtedly on the side of Jacopone.[17] If the attribution could be placed beyond reasonable doubt, this might be an appropriate place for discussing the variations in the traditional melody given in our English hymnals and for estimating the newer tunes to which our present-day hymnbooks are trying to accustom our ears.

H. T. HENRY.

Catholic University of America.

[8] Dublin, 1915.

[9] London, 1912.

[10] Portland, Ore., 1913.

[11] London, 1901.

[12] New York, 1913.

[13] Reading, Pa., 1914.

[14] Florissant, Mo., p. 26.

[15] Chicago, Ill., p. 61.

[16] *A Collection of Latin Hymns and Pslams with Selections from the Liturgies of the Church.* Chicago: Scott, Foresman & Co., p. 52.

[17] Cf. art. on Jacopone in the *Catholic Encyclopedia*, s. v., and the annexed Bibliography [number (3)] for references to various translations of his poems and discussions of the authorship of the two Stabats. Underhill has an excellent bibliography on Jacopone, but gives slight references to the Stabat literature. No reference, for instance, is made to the *L'Inno del dolore Mariano*, published in 1911, and referred to in footnote 3 to the present paper. Julian, *Dict. of Hymnology*, 2nd ed., 1907, should be consulted, and, finally, the bibliography attached to the art. in the *Cath. Encyc.* on the *Stabat*.

Criticisms and Notes.

LIFE AND LETTERS OF ARCHPRIEST JOHN JOSEPH THERRY, Founder of the Catholic Church in Australia. By the Rev. Eris M. O'Brien, Professor of Australian History in St. Patrick's Ecclesiastical College, Manly. With a Letter of Commendation from His Grace the Most Rev. Michael Kelly, D.D., Archbishop of Sydney. Angus & Robertson, Sydney. 1922. Pp. 389.

Cardinal Moran, who died at Sydney in 1911, has left us in his history of the Catholic Church in Australia a graphic survey of the marvelous growth, during less than a century, of the religion of Christ in that commonwealth. For more than thirty years he had traversed the country as a missionary bishop, and witnessed the results of the activity and zeal of those who had preceded him there in the organization of missions, vicariates, and dioceses. If few have ever built as he himself has done, it is because the foundations had been laid deep, broad and solid. Success was not, as it appeared during the same period in the United States, the immediate outcome of unequalled resources, and the charter of liberty and religious toleration.

Little more than a hundred years ago, in 1788, there landed in Australia a colony of alleged convicts, Irishmen who had been branded as rebels because they longed to do what Americans were at the time accomplishing for themselves, and what the establishment of a hierarchy in the United States was asserting for the fifty thousand Catholics who believed in and claimed freedom of conscience and worship for all on the basis of equality and right. The Australian records counted 696 convicts and 348 free men as a population of Sydney and Norfolk Island, of which one-third at least were professed Catholics and not criminals, though condemned exiles. The number of transported martyrs, stamped as rebels, grew, and a few years subsequently (in 1803) we find among them some priests—Fathers Dixon and Harold, and Father O'Neill later on. They were forced to attend the Protestant service for the convicts; they were denied the right to say Mass, until after several years of durance vile. The privilege lasted but for a brief time, when tyrannous bigotry was renewed. Then an Irish Soggarth Aroon, who had been on the mission in Charleston, North Carolina, under the American Bishop John England, but who had been obliged to return to Ireland owing to ill health, felt his native missionary zeal awakened anew in him, and he resolved to follow the impulse which made him desire to bring the bread of life to his exiled brethren in Australia.

Having obtained faculties from the Propaganda, he got himself deported, though there was no charge against him. When he reached Australia he gave freely of his priestly ministry to whomsoever he could. But the minions of an unjust law seized him, and returned him to his native land. He proclaimed there what he had seen, and among the men to whom he appealed was his former Ordinary, the American Bishop of North Carolina. Bishop John England was a courageous man, a son of Cork. He exerted his energetic influence and had the condition of the Irish convicts and the indignity of their brutal privation of all religious consolation brought before the English House of Commons.

That was the beginning of a new era for Australia, and in truth of the founding of the Catholic Church there. The British government allowed two Catholic chaplains to be appointed for the Colonies. As the Holy See had already made the territory an Apostolic Vicariate, represented by the Benedictine Abbot Dom Edward Bede Slater, the latter at once went out to Ireland in search of competent missionaries to fill the two chaplaincies. There he met Father O'Flynn and through him Father Philip Conolly of Kildare and Father John Joseph Therry, at the time secretary to Bishop Murphy of Cork. He was the man who henceforth became the chief pioneer of Catholicity, and for more than forty years he directed by his influence and missionary labors the destinies of the Church of Australia, so that in truth he may be called the Founder of the Catholic Church there.

Historians have hitherto done but scant honor to this self-sacrificing pioneer priest, even in the annals of the Australian Church. In the rapid aftergrowth the early seedling was almost forgotten. Eight Archbishops, twenty-one Bishops, and two Vicars Apostolic, with a Pontifical Delegate at their head, where there were three priests a century ago, bear testimony to the wondrous expansion, especially when we remember that most of this period covers years of strife and stress against ruthless and aggressive opposition, and that Australian Catholics even to-day are fighting against overwhelming odds to maintain their sixteen hundred Catholic schools, numerous hospitals, orphanages, and churches and other charitable institutions, in order to preserve the faith among Australia's million Catholic citizens.

Father O'Brien tells the story of Archpriest Therry with the genuine enthusiasm of a brother militant in a noble cause. He has examined all the available sources to make his records trustworthy and complete. Of the hero, little is revealed before he enters on the battleground in Sydney; that is to say, at the time when as yet New South Wales had no Constitution or legislative body to appeal to

for rights of conscience and citizenship. Father Therry came from a well-known family in Cork, had studied at Carlow, and was ordained priest in 1815, at the age of twenty-five, by Bishop Troy of Dublin. For a short time he served in Dublin, and then as episcopal secretary in Cork. His real work started in the midsummer of 1820 in the Australian Colonies. Perhaps the best characterization of his subsequent activity is found summed up in a letter by Archbishop Ullathorne, who had labored with him during the earlier years among the convicts, and who wrote on occasion of his old friend's death, as follows:

> . . . A life of him would embrace the entire religious and most of the civilized period of the existence of New South Wales. And when we look back to that long and harassing time when he stood alone, and without even the support and consolation of the Sacrament of Penance, and in those protracted years had never even once the opportunity of exchanging a word or sign with a brother priest, it is marvelous how he kept up his piety even to tenderness, and never omitted his Mass daily, and his Rosary daily, under whatever circumstances or in whatever out-of-the-way place he might find himself at the moment. . . .
>
> Now is the time to recall how he really kept alive the faith, set the example of piety in his own person, forced on the authorities the religious freedom of the people, and even by his excess of zeal paved the way for that civil and religious status in which we now find the Catholic Church in the Australian Colonies. . . .

The aged Archbishop alludes to the time, in 1833, when he himself, a younger man, was appointed to exercise authority over the ecclesiastical affairs of the Vicariate, and the humility with which Father Therry accepted a situation that saw him dethroned from command over the affairs he had so laboriously brought together and constructed into an organism that was bearing ripe fruit. It is true he had met with differences of view on the part of brother priests as to the proper policy to be pursued with regard to the English government and other factors that were then in the ascendancy. It was in fact this very danger of the development of factionalism which the Holy See sought to prevent by the appointment of the gifted young Benedictine as Vicar of the Colonies. But that fact could not lessen the sense of superior experience and the memory of the nobly unselfish service which Father Therry had given to the Church in Australia. This, he must have felt, was to his credit in the minds of his former subjects as well as in his own sober judgment. Father O'Brien is perhaps a trifle severe on Ullathorne, later Bishop of Birmingham, when he compares the attitude of the two men toward each other. What to the general observer must have appeared as a conscious arrogance and self-importance in the younger man may have been after all nothing more than the realization of a gift and

of an authority which he was bound to assert and vindicate. It does not imply that he lacked true humility and a correct estimate of the worth of those over whom he exercised a restraining influence. A man may have the talent and air of a commander, and yet be thoroughly humble at heart; while an humble man is rarely good as a commander if he lacks the external gifts that commonly serve to assert authority. This is no place, however, to discuss the motives of anyone but the hero of the story, and to him Father Eris O'Brien does full justice.

For the cleric the biography has its special value since it sets forth the priestly character, the pastoral zeal, the prudent self-restraint, and above all the spirit of sacrifice and unselfish devotion which animated this servant of God, and kept him active for forty years. His memory is sure to be blessed for generations to come by those whom he sought for God's greater glory to benefit. Archpriest Therry set aside lucrative posts, health, popularity, honors; but the equivalent of all these things came to him a thousandfold in the love of his people, in the peace of his own heart, and in the esteem of his priestly brethren. Of all this the present work is a monumental proof. The details of that life, its bright lights and the shadows that relieve them and give them the mark of a true picture, we must leave the reader to seek in the volume before us, which is sure to prove as attractive in matter as it is in manner of presentation.

A HANDBOOK OF SCRIPTURE STUDY. By the Rev. H. Schumacher, D.D., Professor of New Testament Exegesis in the Catholic University of America. Vol. III: The New Testament. B. Herder Book Co., St. Louis, Mo. and London. 1922. Pp. 317.

Some time ago we reviewed an Introduction to the Bible by Dr. Charles Grannan, intended for English-reading students. That work (four volumes) was an improvement on previously published text books of its kind. But it was a General Introduction, and dealt with the Bible in its sources and extent as a whole. Dr. Schumacher's work is of a quite different character. It takes up the parts of the Bible separately, gives a summary of the contents of each book, traces their particular authorship, aim, and purpose, the occasion, date and place of its composition, together with the historical and critical arguments that serve as proofs for the position taken by the Catholic scholar. Furthermore, it gives one an insight into the special problems that arise from doubtful texts or from translations. In this way the author treats of the Gospels in general, of the Synoptic Gospels and the problems involved in harmonizing their accounts, and of the Gospel of St. John, and the Acts.

The Pauline Epistles are reviewed each in its particular setting, and grouped as Epistles of the Captivity and the Pastoral Epistles. These are distinct from the Letters to the Thessalonians, Galatians, Corinthians, and Hebrews. The Catholic Epistles and the Apocalypse follow in order. The Pauline Chronology and the Unity of the "Corpus Johannaeum" are separately treated. An exceptionally valuable chapter is that which discusses the various aspects of the Life of Christ. Since this is the chief object of the Gospel narrative, the student is led to examine the conclusions at which scholars of different predispositions arrive in their estimate of the acts and teachings of Christ. In the presentation of sources, facts, beliefs, and prejudices the apologist of the Christian faith thus finds what may be accepted and what must be rejected according to evidence and historical criticism.

The volume before us treats only the New Testament. It leaves the impression of thorough and conscientiously applied erudition. Method and analysis are the characteristic element in the form. Teachers of the New Testament who have a mind to go into their subject fully will here find all available help. The references are informing, and there is every evidence of sound and all-sided scholarship throughout the volume. If German works are cited more frequently than others it is no doubt because they represent a predominant share in actual scientific research work, apart from purely archeological and experimental studies. Anyone who uses Dr. Schumacher's *Handbook* will be enabled not only to obtain a clear view of the actual conditions of Scriptural study and criticism, but also to build up an excellent library for practical reference on the subject of Biblical Introduction.

CONSIDERATIONS FOR CHRISTIAN TEACHERS. By Brother Philip, Superior General of the Brothers of Christian Schools. Authorized English edition. John Murphy Co., Baltimore. 1922. Pp. 405.

Most of us, particularly priests and religious teachers, know the meaning of education, its objects, its ideals, methods, means, instruments, and so on. Such knowledge is serviceable as are all universal principles and general truths, as norms whereby one may measure the true and the false education; as points of view from which we estimate systems; as landmarks that orient us in the broad field of education. To make this general consciousness of the subject practical and really effective it has to be analyzed and applied to actual educative work. *Latet dolus* has more than one meaning. Being itself a generality, it may by that very fact prove deceptive. Not

the least deceitful trick of the general is its leading us to think that we know things when we simply see their outlines. A stand on the mountain top is helpful to give us the lay of the land, a bird'-eye view of the region below us. But we never know that region until we have traversed it afoot, come into physical closeness with its valleys and streams, its highways and byways, its villages and towns and its people.

It is this fact—for the rest well known, though sometimes forgotten—and the necessity of conjoining the special with the general, the concrete with the abstract, that points to the importance of the present book of *Considerations*. The author is a Christian Brother, who possesses as we all do the truly Catholic mind as regards education. But besides this he has had long experience in practical educational work; personal experience and also directive in his ministry as superior of the widespread Christian Brotherhood. The rich fund of his theoretical knowledge and ripe experience is enmassed in the volume at hand. It is not a book of pedagogy in the ordinary sense of the term. It is that in the extraordinary signification. It is quite outside and beyond the average manual of pedagogy and of pedagogics. It teaches the teacher to teach himself—teach himself not merely superficial rules of pedagogical art, such as the ways of securing the child's attention, the forms of mental association, the connecting of apperceptional links, and the other devices of psychology in the class room; but how to educate his own soul, his mind and his heart, his inner and his outer self. It is substantially a spiritual reading book for the Catholic teacher. It might be advantageously used as a meditation manual. There are in all seventy-three short chapters, averaging some six pages apiece. Each is made up of "considerations" and "applications", the disposition of the matter thus lending itself to meditation. The material is drawn in large part from the Bible and from the writings of St. John Baptist de la Salle, the whole having passed through the experienced mind of the author. One can hardly imagine any aspect of the Christian teacher's personal character and life, formation and practical activity, that is not considered and applied. It is safe to say that, given the teacher's normal personality, the theory and rules of guidance laid down in these pages should perfect it to splendid efficiency along Catholic educational lines. A priest who has the charge of a parish school would do well to place the book in the hands of each of his teachers; or if he himself give them conferences on their work, he can to his and their advantage drawn upon these "Considerations" for ample suggestions. It need hardly be noted that the author, having in mind the French teacher and the French child, the thoughts and application may here and there require modifica-

tion to meet our conditions, and temperaments. However, such modifications lie on the surface and are easily applied by the sensible teacher.

LITURGICAL PRAYER. Its History and Spirit. By the Right Rev. Fernand Cabrol, O.S.B., Abbot of Farnborough. Translated by a Benedictine of Stanbrook. P. J. Kenedy and Sons: New York. 1922. Pp. 382.

To read the daily office of the Breviary and Mass may be nothing more than the perfunctory fulfilment of a task imposed on the clergy. In that case it leaves no impress on the life and character of the pastoral minister. To effect such influence the plan and text of the liturgical books must be understood, and this comes only through thoughtful study. Newman, who on the death of his friend Hurrell Froude came into possession of a Roman Breviary as an heirloom, found that the beauty of its contents dissipated his prejudices against the Catholic Church which placed in the hands of its clergy a book of such excellence and charm. Some men, equipped by education and exceptional gifts of spirituality, readily perceive and appreciate this quality of the Catholic liturgical books; but the average cleric requires special acquaintance with the history and spirit of the different forms in which the Spouse of Christ appeals for mercy and grace in her Eucharistic worship.

Dom Cabrol introduces the reader to this knowledge by the exposition and illustration of the principles which underlie the evolution of liturgical ceremonial and prayer. In a sense his work is supplementary to the well-known *Liturgical Year* by Dom Guéranger, which furnishes the grand outlines of the harmonious structure that serves as the "scala sancta" of Catholic worship. Dom Cabrol traces the origins, points out the analogies, and unfolds hidden beauties which reveal the new virtue of grace implanted by Christ on the Jewish and patriarchal liturgy. Thus we are led to the examination of the elements of liturgical prayer in the ancient Church. The gradual adoption of formularies in the assemblies of Christians for the celebration of Mass, with daily and festal prayer, shows how the liturgical books — missal, breviary, pontifical, ritual, and the martyrologies—came into use. The Christian day, week, year take on a distinctive character whence a perfect liturgical cycle is created, with its devotional landmarks in honor of Christ, His Virgin Mother, the Angelic choirs, martyrs, confessors, virgins.

Emerging from the catacombs this devotion seeks further expression in the dedication of shrines, churches, and cemeteries. These call for special blessing and consecration, whence are formed new ritual invocations, exorcisms, and blessings.

Lastly, the sanctification and consecration of life itself fashion the forms of the sacramental ritual with its flood-light of Catholic euchology whereby the Christian is made to realize that he is himself the sanctuary wherein God, the Eucharistic Christ, is to be continually worshiped. Such is the scope and purpose of the volume, given to us in English dress by those master interpreters of the spiritual life in the Benedictine Order, the religious of Stanbrook.

To the student of theology, the preacher, and that growing class of cultured Catholics in America which is being formed by our religious communities in high schools and convents, the volume will prove of genuine service by reason of the lucid and interesting comments of the author upon the Catholic ritual, in which he lays particular stress on the significance of the Sacraments—Baptism, Marriage, Ordination, etc.—showing the constant and minute guardianship exercised by the Church over her children, both in life and in death.

GEORGETOWN FOREIGN SERVICE SERIES: THE HISTORY AND NATURE OF INTERNATIONAL RELATIONS. Edited by Edmund A. Walsh, S.J., Ph.D., Regent, School of Foreign Service, Georgetown University. The Macmillan Co., New York. 1922. Pp. 306.

When the Catholic student of Ethics reaches the closing portion of his scholastic manual, he is confronted with a chapter entitled *De Jure Internationali*. From that chapter he learns the distinction between natural and positive international law; between public and private international law; and between the laws that control international relations in times of peace and of war — laws that define what nations may ethically do and what they may not do in both these conditions. These distinctions and the principles they presuppose or entail—in other words, the body of general truths with their more or less immediate conclusions—orient the student, but they do not supply him with those historical and experiential facts which he desires and needs in order to understand the bearings and applications of his Ethics. Indeed, one example of the *jus gentium* given in his text book is liable to puzzle him a bit if he have no other source of information; namely, the exemption which legates are declared to enjoy from the law of the State to which they are sent—in other words, the immunity sometimes called extraterritoriality. The laws of war in theory and in practice are of course very much more puzzling and embarrassing, especially those that forbid various sidesteppings of veracity. In a word, the very general theory of international relations laid down in his manual of Moral Philosophy, while full of light, is apt to be to him, to use Aristotle's example,

as the sun to the owl. The doctrine is all *nota quoad se*, but not *quoad illum!* And so he is apt to cast about for an English text book of international law that happily may fill up the required details. The war has antiquated the older standard texts, and revisions move slowly in the making. Meanwhile some new ones are coming to the front. Among the latter is the series inaugurated by the volume in title above.

The work is not what might be called a technical manual of international law. The title accurately designates its scope and character. It embraces a compendium of the history of international relations in the ancient, medieval, and modern times, together with a treatment of certain general topics, such as the economic factors of international relations, the specific agencies for the conduct of such relations, the evolution of private international law. There are also chapters on Latin America, the Far East and the United States in the respective positions occupied by these countries in international relations.

The several chapters were delivered as lectures in the Georgetown University School of Foreign Service, and likewise before the general public at the National Museum, Washington. Each is a thoroughly digested and clearly expressed contribution by a specialist in his respective field. The editorial supervision by Father Edmund A. Walsh assures the philosophical soundness of the doctrine and theories proposed. The collection is therefore one which seminarians and the clergy who desire to have reliable and well-up-to-date information on subjects that are just now agitating the whole reading and thinking world, will welcome.

THE STATE AND THE CHURCH. Written and edited for the Department of Social Action of the National Catholic Welfare Council, by John A. Ryan, D.D., LL.D., and Moorhouse F. X. Millar, S.J. The Macmillan Company, New York. 1922. Pp. 339.

We have here the third number of a well and favorably known series of monographs the object of which is to set forth the Catholic doctrine on the outstanding problems, social and industrial, of the day. The two volumes preceding the present, dealt respectively, as the REVIEW has previously had occasion to point out, with the *Church and Labor* and with the *Social Mission of Charity*—the latter a more original, the former a more documentary contribution. The work at hand opens with the memorable Encyclical of Leo XIII on the Constitution of the States. Dr. Ryan subjoins to this a detailed analysis and interpretation. And indeed the substance of the book may be

said to consist of an exposition or development and specific application of the general principles laid down in that immortal document.

The third and fourth chapters deal with the moral origin of civil authority, and particularly with the phase of human liberty and consent therein. In the three succeeding chapters this doctrine is more fully developed and its bearing upon modern democratic theory made clear. The editors are quite justified in their estimate that these three chapters constitute "a distinct contribution to the history of American political principles". From a very close study of the historical circumstances and theories that led to the formulation of the Declaration of Independence and the Constitution of the United States, Fr. Millar demonstrates that the palladium of our liberties sprang from no rationalistic philosophy, such as had given rise to the French Declaration of the Rights of Man (as the distinguished English writers, Sir Henry Maine, David Ritchie, and Viscount Bryce maintain), but from the ever-living principles inherent in traditional Christianity. The fact is, as Fr. Millar shows from the original sources, that there is scarcely a point, certainly no important point, in the Declaration of Independence as penned by Jefferson, "that had not been previously laid down in almost identical language by James Wilson in his *Considerations on the Nature and Extent of the Legislative Authority of the British Parliament* (1774) and in his *Speech in the Convention for the Province of Pennsylvania* (1775); and if there was a man in the colonies at the time who knew his own mind and was free from anything like French rationalistic and romantic tendencies, it was assuredly Wilson. Moreover, while the French Declaration directly intended to wipe away the past in the wild hope that human nature needed only to be fed on metaphysical pseudo-scientific jargon in order to bring about a mathematically ordered society, there was not one among those who signed our Declaration or took part in the Federal Convention but would have subscribed to the words in which Joseph De Maistre declared, 'One of the great errors of a century that professed all of them, was the belief that a political constitution could be written and created *a priori*, whereas reason and experience unite in establishing the fact that a constitution is a work of Providence and that what is most fundamental and most essentially constitutional in the laws of any nation cannot be written down in words'."

The second half of the volume deals with a number of practical questions, such as the purpose and functions of the State, the moral obligation of civil laws, the duties and rights of citizens, national and international relations. The foregoing outline may suffice to show the general character of this contribution to a subject about

which there prevails outside the Catholic Church the grossest sort of prejudices and misconceptions. One has only to mention the words Church and State, to stir up a hornet's nest of stinging assaults; or a host of "bewares", bristling like quills on the fretful porcupine. Amongst Catholics, likewise, true conceptions of the relation between Church and State are by no means universal. And even churchmen of distinction have sometimes, under the spell of perfervid oratory, been heard to extol the complete separation of the two organizations as the *ideal* condition of things! The present volume, by drawing the line clearly between the *ideal* and the *real*, the abstractly desirable and the concretely possible, helps to clarify this greatly muddled subject. It makes the Catholic position reasonable and plain to our brethren both united and separated.

PROPERTY: ITS DUTIES AND RIGHTS. Historically, Philosophically and Religiously Regarded. Essays by Various Writers, with an Introduction by the Bishop of Oxford. New Edition with an added Essay. The Macmillan Company, New York. 1922. Pp. 267.

It makes a vast difference, as Professor Bartlett in his preface to the present collection of Essays remarks, "whether a man has at the back of his mind in all his judgments the principle 'One has a right to do as one likes with one's own', in the crude sense of what is in one's power, and may so remain, without breach of the law of the land; or, on the other hand, the idea of property as a social trust or stewardship" (p. vi). There can be no question that the idea of the irresponsibility of property—of wealth in the familiar, not the technically economic sense of the term—to organized society is quite common. Very many people indeed who own anything think they can and may do with it according to their own sweet will. Obligations based on commutative justice have to be fulfilled. The law may enforce them. Obligations of general justice, or not strictly legal, that is, non-judiric duties, are too often considered works of supererogation. Fulfill them if you will; don't, if you won't. Above all, don't worry.

The social trust or stewardship of wealth is a wholesome proposition. It helps to stave off Socialism and Communism. Anyhow, it is a good thing—"for the other fellow". Nevertheless it must be recognized that the idea of social responsibility has been gaining ground of recent years. The menace of Socialism has no doubt had much to do with making the wealthy altruistically conscious. Then, too, the war has burned into men's souls a sense of the imperativeness and even the nobility of sacrifice, a sense which the heart-rending condi-

tion of the people who have to reap the war's aftermath of want and pain is, if not pressing deeper, at least preventing effacement.

In accord with and indeed prompted by this growing and deepened consciousness of the social obligations entailed by property comes the volume above. As its title indicates, the duties and rights of property are discussed from a historical, a philosophical, and a religious point of view. The evolution of property, the Biblical, the early Christian idea of property, the theory of property in medieval Theology, the influence of the Reformation on ideas concerning wealth and property — these are the specifically historical lines of treatment. The philosophical theory of property, and the principle of private property bring out certain fundamental aspects of the subject; while the relation of property to personality touches the religious note. These qualifications, however, are not specific differences. All the essays are based on history. Each touches upon and keeps close to first principles. The moral or religious element is absent from none of them. The aggregate of essays includes therefore an all-around study of the subject, a study which, if not uniformly profound, is satisfying in its general theory and interpretation, valuable for its wealth of historical incidents and interesting in the form and manner of its presentation. The several aspects of the subject having been worked out by different writers, there is inevitably some overlapping; though this feature is not without its serviceableness: repetitions being, as good pedagogy teaches, helpful.

While the essays as a collection are deserving of warm commendation, this does not of course extend to every opinion or statement comprised in them. One notices an occasional inaccuracy or an exaggeration. For instance this, that "personality in its fundamental being is a *social* thing [author's italics]—a relation of one individual to another" (p. xxiii). Personality is logically and ontologically prior to sociality. It is the individual asset. Sociality at most is a property (*proprium*), not a constitutive note of personality. At page 72 we read that "private property like other rights is a creation of society". This is untrue history and bad philosophy. Private property historically preceded (civil) society. Moreover, it exists primarily for the welfare of the individual. The latter, however, is obligated by the natural and divine law to use his property reasonably, rationally; therefore to give to society (collectedly and individually) out of his superfluity. This obligation does not imply, as Bishop Gore asserts, that "the needy can claim our alms as a matter of justice: to retain more property than we strictly need is a violation of justice" (p. xl). This is a gross exaggeration. At most the obligation of justice extends to the needy laboring under *extreme* necessity (a case of life or death), not of *grave* or *ordinary* neces-

sity. In the latter cases the obligation is that of charity, mercy, not of justice.

The social obligation resulting from the possession of wealth was, as every one knows, proclaimed alike by the Old and the New Testament and by the unbroken teaching and legislation of the early and the medieval Church. To the Reformation is traceable, and especially to Puritanism in England, that individualism regarding the use of property that insists on doing as you like with your own, independently of social claims or civil enactments, against which modern Socialism, with all its varieties, is the extreme reaction. This substantially is recognized by Professor Wood in his essay on the Reformation and quite explicitly by Bishop Gore in the introduction. "Protestantism in general", says the latter writer, "and not least our English Protestantism, embodied an excessive individualism, as in other respects so also in regard to property. It abandoned much of the content which the Bible and earlier Christianity had given to the commandment, 'Thou shalt not steal'. It ushers in the epoch in which the doctrine of the right of property is largely stripped of its old limitations." But, seemingly lest it should appear that the New Evangel loosened overmuch the obligations of property, Dr. Gore takes care to add in a footnote that "we do well to recall that Bishop Butler, in defending the right of the lay holder of what had formerly been Church property to retain his property with a good conscience, does so on grounds which involve the principle that there is no absolute or perpetual right of property. Property in general is, and must be, regulated by the laws of the community. . . . Every donation to the Christian Church is a human donation and no more; and therefore cannot give a divine right, but such a right only as must be subject in common with all other property to human laws. . . . The persons who gave these lands to the church had themselves no right to perpetuity in them, consequently could convey no such right to the church. But all scruples concerning the lawfulness of laymen possessing these lands go upon the supposition that the church has such a right in perpetuity in them; and therefore all those scruples must be groundless as going upon a false supposition."

It is highly interesting, not to say amusing, to read this specious bit of casuistry (sophistry) from the pen that wrote the immortal Analogy. Had the good Bishop indited it from his rich living at Stanhope or his comfortable incumbency of Bristol or of Durham, the *fabula mutata de ipso narrata* might have helped salve even the episcopal conscience had it been perchance haunted with scruples touching the confiscated benefices, which he himself was enjoying.

In conclusion, it should be noted that these essays were first published prior to the war; and that to the present edition an additional paper has been added on some legal aspects of property in England.

L'EVANGILE DE NOTRE SEIGNEUR JESUS CHRIST, le Fils de Dieu. Par Dom Paul Delatte, Abbé de Solesmes. Deux tomes. Tours: Maison Alfred Mame et Fils. Pp. 506 et 390.

The author of the Life of Dom Guéranger and of the *Commentary on the Rule of St. Benedict* follows the beautiful story of Christ and His teaching, as told in the four Gospels, with that chaste simplicity which, while it interprets the words of the Evangelists, preserves the charm of the original. This result is brought about in a twofold way. First, the purpose of Dom Delatte's exposition in writing the Gospel story was to instruct the novices of the Order; for the matter was addressed to them in order to present to their minds and hearts the pattern of perfection which as religious they were to imitate and reproduce in themselves. Secondly, to attain this end more securely it was necessary to read into the original text the explanation of situations, expressions, idioms, and forms of thought or imagery with which the Western and modern mind is not familiar, since European modes of life differ greatly from those of Palestine and the East. It is here that the Abbot of Solesmes shows his mastery of the subject. While he is thoroughly familiar with the problems of Biblical criticism and the development which the sacred text has undergone in translation, he knows how to transfer the images of the Greek Gospels without distorting or weakening their purpose of instructing the intellect and the heart. He creates an atmosphere in which the Palestinian events live, although they have been transplanted. There is no exaggeration or minimizing of impressions as they were intended in the original; but there is adaptation on grounds of sound exegetical and historical principles. Thus the author avoids the danger of creating romance, as Renan sought to do, while on the other hand he escapes the risk of turning the Gospel narrative into a mere homiletic appeal in which the lines of the original would be lost under the form of devotional treatment.

The eight grand divisions embrace the Infant period; then the first, second and third years of the public ministry down to the end of the Galilean section; next the activity in Judea and Perea, to the Passion and Resurrection. All these are developed in unadorned exposition and with an accuracy of detail that satisfies the desire to learn the secrets of Christian perfection from the imitation of Christ. This is the object of the book, which will no doubt accomplish its mission with thousands who read it in the original or in translation.

DE RELIGIOSIS—DE LAICIS. Pars II ac III Libri I De Personis. Commentarium in Codicem Juris Canonici pro Scholis concinnatum a Guido Cocchi, Congr. Miss., Prof. Theol. Moralis et Juris Can. in Collegio Brignole-Sale. Taurinorum Augustae: Petri Marietti sumptibus et typis. 1922. Pp. 333.

This volume *De Religiosis—De Laicis* completes the three parts of the section *De Personis* of the author's commentary on the new Code of Canon Law. The two previous volumes dealt with the duties and rights of clerics in general and in particular. The next ten titles, comprising Canons 487 to 725 of the Code, take up in regular order the laws governing the erection as well as the suppression of religious institutes with their provinces and separate houses. Next follows the method of government and direction by superiors, chapters, confessors, chaplains, and administrators of temporalities. The third part defines the conditions of admission to postulantship, noviciate, and regular profession of vows. The "Ratio Studiorum" and the obligations and privileges involved in the admission to approved religious communities conclude with an exposition of the canons regulating the passing from one institute to another, and the secularization of individuals or communities by voluntary or forced separation. The judicial process obligatory in cases of those who have made their vows forms an important part of the exposition in this chapter. Finally the subject of communities living under a common administration, although not bound by vows, their organization, government and ecclesiastical recognition, are treated in detail. Distinct from these religious communities are the associations of laymen or women who under the approbation of the Church or its local representatives combine for some definite purpose of charitable activity or personal sanctification in the world, such as sodalities and the various confraternities, among which are classed the tertiaries of religious Orders generally. As we have already pointed out the excellent method, especially useful for academic and class purposes, of Father Cocchi's manuals, the present reference to the series will suffice to indicate the worth of this instalment of the work.

CHRISTIAN SCIENCE AND THE CATHOLIC FAITH. Including a Brief Account of New Thought and Other Modern Healing Movements. By A. M Bellwald, S.M., S.T.D., Marist College, Washington, D. C. The Macmillan Co., New York. 1922. Pp. 269.

Priests in their pastoral ministrations to the sick are not infrequently witnesses of the effects of the prayer of faith that procures healing. Moreover, in order to demonstrate the permanent gift of

miracles as bequeathed to the Catholic Church, they appeal to present-day miracles such as are recorded at Lourdes and other Catholic shrines. They are in consequence confronted at times with arguments of rationalists, especially among physicians who discredit Divine intervention. A shrug of the shoulders or a cynical smile, with a cursory reference to the undoubted achievements of "Christian Science", auto-suggestion, and the like methods of mind-healing, are supposed to be sufficient proof that there is no such thing as miraculous cures. A clear understanding of the difference is therefore of practical value not only in explaining the principles of the Catholic faith, but also in preventing scoffers in the social circle from bringing ridicule on the priestly ministry, or in keeping weak-minded Christians from seeking the aid of questionable remedies to relieve sickness of body and mind. Father Bellwald's volume enters into a thorough analysis of the subject by inquiry into the origin of mind-healing. He examines its underlying principles, the methods adopted under divers conditions, and compares these with the Catholic doctrine and practice regarding miracles.

Whilst the topic has often enough been dealt with from both the scientific and the distinctly Catholic point of view, so far we have not had any work which gives the same full survey and insight into the facts and their causes, presuppositions and implications, that would enable us to form a sound judgment of the moral and scientific value of the different theories and systems involved in traditional and modern mind-cure movements. After briefly recalling the fact that mind-healing was practised long ago in Assyria, Babylonia, Persia, Egypt, Greece, and Rome, the author examines the magical practices of Christian antiquity and the Middle Ages, and answers at the same time the question why people resorted to magic and superstition. It is shown that Christian Science is no new discovery, and that animal magnetism or what is called Mesmerism, with its numerous developments in Europe and America, under the popularizing leadership of such faddists as Quinby, Evans, and Mrs. Eddy, had other sources than modern altruism. Indeed it is quite evident that the prevailing motives that have helped to revive the practice and popularize it lie in the fact that it is profitable financially, while it plays on the credulity of ignorance, and incidentally abets certain Protestant efforts of evangelical propaganda.

The story of Mrs. Eddy and her associations makes a particularly interesting and informing chapter of the book. The author shows how impossible it is to refute Christian Science by following a logical process, since the terminology, obscurities and inconsistencies of Mrs. Eddy's so-called philosophy or psychology evade every attempt to pin down an erroneous statement. Hence controversy with

the defenders of the system is futile. The only way to refute Christian Science is to state the phenomena and facts, the methods of accomplishment, in the light of true science and philosophy, and to apply the critical test to every phase of the subject. Thus one labels the sophistries in the Christian Science system, such for example as the confusion betwen sin and evil tendencies or habits, the misinterpretation of God's goodness which lowers the moral standard of living, and the stunting of conscience by banishing all worry from the mind. Not the least important point in this connexion is the discussion of the new movement against the gift of miracles in the Catholic Church. A further valuable element in the work is the authenticated testimonies which the author cites to demonstrate the injury done through Christian Science to the individual, the family, and society. "The ignorance and narrow-mindedness of a certain proportion of the medical profession," as Dr. Cabot points out in a paper on *Christian Science from a Physician's Point of View*, "is largely responsible for the success of the irrational methods adopted by the Christian-Scientists." Practitioners who foster exaggerated notions of danger in disease, who encourage excessive search after comfort, and who endorse the abuse of certain drugs to secure relief from pain, help to drive people to the charlatanism of Christian Science. Altogether, the doctrine and wise suggestions contained in the volume make it an important addition to our library of pastoral theology.

JACQUES BENIGNE BOSSUET. By E. K. Sanders. Published by the S. P. C. K. London. 1922. The Macmillan Co., New York.

Every French boy knows Bossuet as a master of style; not a few Frenchmen regard him as the greatest of all French churchmen. He is nevertheless a somewhat difficult character to deal with and Miss Sanders may be congratulated upon having described him with admirable *finesse*.

In her life of St. Vincent de Paul, published some years ago, the same writer gave us a good account of the works of the Saint, but left us almost wholly in the dark with regard to his personal character. The present volume errs if anything on the other side: we have in nearly every chapter a keen analysis of the psychology of the great Bishop at the various stages of his career; his motives and sentiments are laid bare in almost every circumstance, and the "intelligent reader" is not asked to do more than gently assimilate the author's repeated diagnosis. All the same the thing is done with understanding and sympathy, not to say with reverence, and Catholics must be grateful to Miss Sanders for what is, on the whole, a

very just account of a great Catholic preacher and writer. For that is what Bossuet will be chiefly remembered for in ages to come—charity casting a veil over his weakness in the Gallican crisis of 1682 and discounting a great deal of the fuss made over the fierce controversy with Fénelon. In dealing with this controversy Miss Sanders, too, is inclined to magnify the importance of the matter, which owes much of its prominence to the fact that the *blasé* Court was immensely delighted at the spectacle of two Bishops at loggerheads, and entered enthusiastically into the struggle. Hence Chapter XXI contains expressions that rather jar upon one's critical sense: "for the student of human nature there is no episode more interesting, nor would it be easy to find one more painful", "war was declared", "the opening of hostilities", "the first shot fired", "hatred blinded him"—all this with reference to what even a contemporary could describe as a "quarrel among bishops with nothing in it but intrigue", is excessive. To-day people hardly know what the trouble was all about, and it is not fair to Bossuet's memory to over-emphasize the unfortunate period that came toward the end of a long and distinguished career.

On the other hand, Miss Sanders scarcely grasps the significance of his attitude in the Gallican crisis, which assuredly more than the controversy with Fénelon has deeply affected the character and reputation of Bossuet. A careful reading of his correspondence at the time reveals an absence of honesty and a failure to stand firmly against a movement to which he was at heart opposed. "He was of infinite service to Rome", writes his secretary (Ledieu) in retrospective comment, "for it was intended to carry these affairs to dangerous extremes" (p. 198). Not at all: the body of courtier bishops that composed the Assembly of 1681-1682 was far too craven to break with Rome even whilst they were overawed by the insistence of a despotic king. Moreover, outside the Assembly there was a large body of clergy including the regulars, to whom the Gallican pretensions were odious. The careful investigations of C. Gérin have made this perfectly clear, though apologists of Bossuet have been slow to acknowledge his conclusions.

There is a vast literature connected with this period, which Miss Sanders has assimilated to good purpose; only here and there does a Catholic detect a slight lack of understanding.

F. A. B.

CLAVIS ECCLESIAE: De Ordine Absolutionis Sacramentalis ad Reconciliationem cum Ecclesia. Dissertatio inauguralis quam scripsit Fr. Bartholomaeus F. M. Xiberta, Ord. Carm. C., S. Theologiae Doctor, ad consequendum Diploma Studiorum Superiorum Universitatis Gregorianae. Romae: apud Collegium S. Alberti. 1922. Pp. 97.

The chief purpose of Dr. Xiberta's dissertation on the Sacrament of Penance is to demonstrate its essential significance for the penitent as an act of reconciliation with the Church. It is not as if the sinner was wholly excluded from the body of the Church, even while rebelling against its law; neither, as the author shows, is the effect of the sacramental act confined to an internal reconciliation with God, as some theologians maintain. These latter separate from the internal forum of sacramental authority the external regime of pastoral and disciplinary government in the Church which Christ founded, and which constitutes the hierarchical order with St. Peter as its head. Our author maintains the essential unity of the two in the exercise of sacramental absolution. Starting from the Catholic doctrine as defined by the Oratorian Morin in his historical commentary *De disciplina in administratione sacramenti poenitentiae,* he holds that the sacramental absolution effects the infusion of the Divine Spirit which justifies the sinner, by taking away the guilt, breaking the restrictions of sin, and procuring true remission. When, owing to the depth and sincerity of contrition, the sin is forgiven before the priest pronounces his absolution, the latter nevertheless confirms the divine act and produces in the soul of the penitent additional grace calculated to fructify in the spiritual life. Since these effects are parts only of an internal reconciliation of the soul with God, the question remains whether they produce also reconciliation with the visible Church. Hence the author's thesis, "Reconciliatio cum Ecclesia est res et sacramentum sacramenti poenitentiae", which he sustains with singular clarity and directness of argument from Scripture, apostolic practice, patristic tradition and the scholastic arguments, chiefly of SS. Thomas and Bonaventure.

TRACTATE BERAKOTH (Benedictions). Mishna and Tosephta. Translated from the Hebrew, with Introduction and Notes, by A. Lukyn Williams, D.D., Hon. Canon of Ely Cathedral. London: Society for Promoting Christian Knowledge; New York: The Macmillan Co. 1921. Pp. 95.

The translation of the Jewish Shma, the prayer which in a sense corresponds to the Breviary in the Christian Church, together with the ritual blessings and exorcisms used on various occasions by the

observers of the rabbinical traditions, has an interest for the student of Christian theology by reason of the relation it bears to the New Testament. It helps us to understand the environment in which our Lord and His disciples, throughout the first century, lived and taught. In many respects the rubrical prescriptions of the Talmudic observance resemble those of the Catholic liturgy. This is sufficient motive for including the version taken from the Mishna and its Aramaic additions among the text translations of the Society for Promoting Christian Knowledge. These translations afford much help to the Catholic student of Patristic sources; hence we cannot be sufficiently grateful to our non-Catholic friends for making them accessible. Dr. Williams follows in the main the Palestinian Talmud version of the Mishna, but he does not neglect the Babylonian variants and kindred readings. The Tosephta is taken from the Berlin MS. recognized as the best of Aramaic sources among the so-called "additions". The notes show excellent judgment in explaining the selection of the matter.

GOTTESHAUS UND GOTTESDIENST. Von Ludwig Soengen, S.J. Freiburg Brisg. Herder and Co. St. Louis, Mo.: Herder Book Co. 1922. Pp. 225.

This little volume presents brief and illustrated descriptions of the interior appointments and decorations of churches, the articles and objects employed for the various liturgical functions in their material and artistic aspects. It points out the duties of the sexton, servers, organist, and ushers. Finally it indicates the special requirements of liturgical ornament and ceremonial for all feasts and special occasions in the parochial round of the ecclesiastical year. Suggestions regarding school buildings, meetings of societies, the preservation of the church fabric, the cultivation of plants for the altar, and a number of other details of a practical nature make the modest manual a useful handbook for pastors. Similar to the sacristan's manual or guidebooks for the sacristy, such as we have them in different languages, Father Soengen's *Praktische Winke* has the special advantage of illustrations and brevity.

Literary Chat.

While it may not be quite true to say that "little has been said or written in this country to put Catholics on their guard against Liberalism" (since every Catholic book on the Social Question—of which there are a goodly number — proves that Liberalism does not offer a way out of our troubles, any more than does Socialism), nevertheless not since the virile essays of Orestes Brownson has the subject received so profound a treatment as in the critique by His Eminence Cardinal Billot, embodied in the *Tractatus de Ecclesia* and delivered as lectures by the eminent Jesuit when professor at the Gregorian University, Rome.

Dr. O'Toole, professor of Theology in St. Vincent's, Pa., has translated that portion of the *Tractatus* which treats of Liberalism. The translation has recently been issued by the Abbey Press (Beatty, Pa.) under the title *Liberalism, a Criticism of its Basic Principles and Diverse Forms* (pp. 83). The translator's introduction brings out the prevalence of Liberalism at the present time and makes unmistakably plain the religious and moral evils it entails—evils which are probably more disastrous than those of Socialism, since they are more radical, striking straight as they do at the very existence of God, immortality, and religion.

Cardinal Billot shows in a vigorous, almost syllogistic, method the inherent contradiction of the basic principle of Liberalism, its impracticability and its destructive tendency. He dissects in turn the extreme, the moderate, and the "Catholic" form of Liberalism, and reveals the logical inconsistencies and the practical consequences of each.

The translator "has limited his ambition to the modest scope of reproducing sense and substance" (p. 4). We have not the original text at hand to estimate in how far this has been attained; but an attentive perusal inclines one to judge that something more than "sense and substance" have been reproduced, and to wish that just this and nothing more had been accomplished. In not a few passages the rendering seems to be strictly *ad punctum litterae;* which not only means a sacrifice of grace but entails rather hard work on the reader, particularly if he be not used to Scholastic Latin. Still, while one cannot but wish that the rendering had been somewhat more liberal, it were ungrateful not to recognize the fidelity of the work which gives to the English-reading student the precise thought of a great mind and a treatment of Liberalism a parallel for which, as regards breadth and depth, conclusiveness of thought, and precision of statement, he will hardly be able to find anywhere else.

Whatever be one's opinions on the Irish situation there will hardly be dissension respecting the facts and the immediate inference therefrom set down by Mr. Louis Walsh in his recent little volume *On My Keeping and in Theirs* (Kenedy & Sons, New York). Although a confirmed Sinn Feiner, Mr. Walsh's outlook is broad enough and his sympathies human enough to recognize and appreciate the good that there is in everything, in every man, even in an English man.

The booklet records Mr. Walsh's experiences "on the run", in Derry gaol, and in Ballykinlar Internment Camp. It likewise, incidentally, reflects many a vivid sidelight on the temper of the Irish—priest and people, who amidst their sorrows and losses still retain, as their long persecuted forefathers have ever done, that geniality which seems to be the saving sense of their race.

With Mrs. Cecil Chesterton, who through Mr. Walsh's loyal association with her late husband's paper (*The True Witness*) knows the author's character and work, one may truthfully describe *On My Keeping* as "a remarkable volume". Hard reading though it be for the Briton who is conscious of the horrors done in his country's name, it is written with so

complete an absence of ill-feeling that the most prejudiced mind realizes its candor. "The simple eloquence of the story, the sudden beauty of those passages wherein we see the little homes scattered among the Antrim hills: fugitive figures stealing through the mists at night, outlawed and hunted from their own firesides, is almost unbearably poignant." Both the friends and the enemies of Ireland will profit by reading *On My Keeping*. It will help to correct many of the calumnies broadcasted by a subsidized Press and to make more people realize why so many Irishmen are standing out for complete liberation from the yoke of an alien government.

Those who have read any one of the several lives of Blessed Julie Billiart are already acquainted with her ideals and methods of education. Nevertheless both they and others who have not had such acquaintanceship will welcome a little pamphlet translated from the French by one of her spiritual daughters under the title *The Educational Ideals of Blessed Julie Billiart*, Foundress of the Congregation of the Sisters of Notre Dame de Namur (Longmans, Green & Co., New York). Although the Ideals set forth in the publication differ in no substantial element from those which have inspired the educational activities of other saintly foundresses of our teaching Congregations, it is well to have them as clearly and succinctly exhibited as they are in this booklet; the more so that the latter includes a sketch of the Blessed Julie's history, together with a serviceable bibliography.

The latest addition to the "Corpus Christi Books" arranged by Marie St. S. Ellerker, O.S.D., is entitled *God's Wonder Book*. By the latter term is meant the Roman Missal. In the shape of very simple talks the writer makes the Missal for the Laity plain and attractive to children. She possesses the happy faculty of capturing the child's imagination, and her explanation of the Sacred Liturgy both imparts information and exemplifies good pedagogical method. A special feature of the treatment is that it indicates throughout the peculiarities of the Dominican as distinguished from the Roman rite.

The Funk & Wagnalls Company has done signal service to readers and writers of English in providing a series of standard dictionaries which for practical utility cannot easily be surpassed. From their unabridged edition, which contains 450,000 living vocabulary terms, in over three thousand pages, they have, for the accommodation of different classes, arranged six separate editions adapted respectively for the use of schools, colleges, business offices, the home, and for running service (under the title of Vest-Pocket Standard). Through various devices the directing editor of this work has managed to answer every practical need, saving time and labor for the reader by avoiding all hampering classifications and adopting one simple alphabetical order throughout. The latest of these achievements is the *College Standard Dictionary*, which contains 140,000 terms, 15,000 proper names, nearly two thousand foreign phrases, and 2,500 illustrations, in 1325 pages, with thumb-notch index. It is eminently the dictionary for the cleric.

It was doubtless a highly intellectual and probably a religious motive that prompted Mr. George Goldthwait Ingersoll to found the Harvard lectureship on "The Immortality of Man" which bears his name. Annually for the past eighteen years the Ingersoll lecture has been given and thereafter has been issued in a neat little volume, in some instances by Houghton Mifflin & Co., in others by the University Press. The lectures cover many aspects, mostly historical, of the central theme, and, being the product on the whole of eminent minds, they are informative as regards facts, suggestive as regards fresh points of view, and bright and graceful in their literary apparel. Under these aspects they may claim the attention of Catholic students.

That they are distinctive contributions to the philosophy or to the religious grounds of Immortality cannot, we believe, be justly predicated of

them. In these respects they lack definiteness—as to principle, to method, and to argument. It might indeed be said that the vagueness of ideas and principle is due to the restricted limits of a lecture. This is only in minimum part true. The primary and the larger reason lies in the absence of a coherent system of philosophy in the mind of the individual writers.

An illustration of this is furnished by this year's lecture, embodied in *Immortality and the Modern Mind* (pp. 51. Harvard Press), by Kirsopp Lake, Winn Professor of Ecclesiastical History in Harvard University. It is in parts bright, clever; but on the whole it floats in the air, sipping honey from many a flower; but it penetrates to no root, brings forth no organic process or development, leads to no final end—unless indeed the latter be a certain Nirvana-like destiny wherein man is fated, if he live altruistically, to be absorbed in some vague sort of universal Life. The uncertain, sceptical thought, coupled with the general tone and spirit, would seem to allot the essay to a place on a lectureship that might have been established by the one-time notorious scoffer, Robert Ingersoll. One may well wonder whether it accords with the original intention of the founder of the actual Ingersoll lectureship.

The Paulist Press is issuing a series, or rather several series, of pamphlets which, for subjects, method, and style, material and format, does it honor and deserves the earnest co-operation of the clergy in the effort to broadcast them. In the Science Series is a small pamphlet by Father Lummer entitled *Is the Catholic Church an Enemy to Science?* The paper is a model of condensed and clearly expressed information. Our literature on this subject is considerable. In the brochure just mentioned much of the substance of the larger books is brought into convenient portable shape, so that it can be easily spread amongst all classes of readers. Non-Catholics need to have corrected their erroneous notions, derived from the Drapers, the Whites, and the other misinformed and uninformed "authorities", covering the Church's attitude toward science. Even our more or less educated Catholics (the youth, especially attending non-Catholic colleges) are by no means prepared to answer charges made against their Church by ignorant and prejudiced teachers. You can hardly get either of these classes of people to read Drs. Walsh's, or Windle's, or Zahm's books; but for a few pennies you may buy Father Lummer's pamphlet, and on the ground at least of its brevity (pp. 28) you may persuade them to read what they so sorely need.

What has just been said regarding this pamphlet in the Science Series is equally true of a recent addition to the Church Unity list entitled *Projects of Christian Union* — a reprint of an article contributed by the author, J. W. Poynter, to the *Contemporary Review* (December, 1921). Solidly based on history, as was to be expected from the pen of so learned an author, the line of argument is fresh, original, and convincing. Doctrinally uncompromising—which goes of course without saying — the tone and spirit are kindly and should give no offence to those who need to be told that a "League of Churches" is an impossible dream, and to be reminded that there can be no Christian Unity save by reunion with Rome.

One who is looking for information regarding the nature of the cures wrought at Lourdes need not be at a loss where to find it. *Medical Proof of the Miraculous* contains a clinical study by E. Le Bec, President of the Medical Bureau at Lourdes. *Twenty Cures* at Lourdes by Dr. Grandmaison de Bruno is another of the more recent and easily obtainable books in English. The English Catholic Truth Society has lately issued a small pamphlet (*Lourdes* by Father F. Woodlock, S.J.) wherein is described a number of typical cases the permanent cure of which is certified and recognized by unimpeachable medical authority as inexplicable by any natural agency known to science.

Amongst the cases described by

Father Woodlock is that of Mlle. Lebranchu, the "La Gravotte" of Zola's famous or infamous novel, *Lourdes*, the novel which furnished the evidence that "the ethics of the French pornographist in the matter of truth-telling were on a level with his views about other moral matters". "For, as everyone now knows, Zola saw 'La Gravotte' restored to perfect health; and, though well aware that there had never been any relapse, he deliberately falsified the facts, made her relapse, and die."

Dr. J. Lemaire, Professor in the Seminary of Malines, and a worthy disciple of the eminent Belgian philosopher, Cardinal Mercier, is the author of a number of philosophical publications which reflect the spirit of the Neo-Scholastic movement developed by that great leader at Louvain, namely, a conciliation and union of Scholastic philosophy with the assured findings of the physical sciences.

Professor Lemaire's latest contribution to the movement is a small pamphlet entitled *Notes sur la Propriétés Fondamentales de la Matière* (Liége Société Industrielle d'Arts et Metiers; pp. 51). The fundamental properties considered are extension and motion, including the relations between energy and motion. The treatment keeps close to recent physical and chemical experimentation. Though presented with characteristically French clarity, the matter is too technical to warrant discussion right here. Professors and students of Cosmology will find in Dr. Lemaire's booklet some valuable suggestions relative to the physical constitution of bodies.

The Man Who Disappeared is the new title under which the Rev. Dr. John Talbot Smith's *The Art of Disappearing* is now issued (Blase Benziger & Co., New York). Twenty years have passed since the story first saw the light of day, and its characters and scenes tell of actual persons and events in New York of that day. In the early pages of the volume the reader meets a Monsignor, who teaches the art of disappearing to a young man he is abruptly introduced to in a railroad collision, and so makes him the centre of an interesting tale.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE ABBEY VIGIL LIGHTS. By a Priest of St. Bede Abbey, Peru, Illinois. 1922. Pp. 264. Price, $1.50.

VIE ET VERTUS DE MARIE-ESTELLE HARPAIN dite l'Ange de l'Eucharistie (1814-1842). Par Chanoine L. Poivert. Maison de la Bonne Presse, Paris. 1922. Pp. xxvi—260. Prix, 6 *fr.* 25 *franco.*

L'INSTITUTION DIVINE DE L'ÉGLISE. Par l'Abbé Eugène Duplessy. Maison de la Bonne Press, Paris. 1922. Pp. 79. Prix, 0 *fr.* 80 *franco.*

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